

# The Franciscan Educational Conference

VOL. VIII

NOVEMBER, 1926

No. 8

## REPORT OF THE EIGHTH ANNUAL MEETING

FLOYD KNOBS, INDIANA

JULY 2nd, 3rd, 4th, 1926



*IN SANCTITATE ET DOCTRINA*

PUBLISHED BY THE CONFERENCE

Office of the Secretary  
CAPUCHIN COLLEGE  
BROOKLAND, WASHINGTON, D. C.



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## Eighth Annual Meeting of the Franciscan Educational Conference, Floyd Knobs, Ind., July 2, 3, 4, 1926

LEFT TO RIGHT—BOTTOM ROW: 1. Raphael M. Huber (Vice-President), Washington, D. C.; 2. Felix M. Kirsch (Secretary), Washington, D. C.; 3. Thomas Plassmann (President), Allegany, N. Y.; 4. Paul Vollrath, Floyd Knobs, Ind.; 5. Reginald Lutonski, Cincinnati, Ohio; 6. Louis Schoen, Santa Barbara, Calif.; 7. Andrew Maas, Floyd Knobs, Ind.; 8. Gerard Stauble, Rensselaer, N. Y.

SECOND ROW: 1. Philibert Ramstetter, Louisville, Ky.; 2. Floribert Blank, Cincinnati, O.; 3. Pius Kaelin, Cumberland, Md.; 4. Constant Klein, Broken Bow, Neb.; 5. Urban Freundt, Cincinnati, O.; 6. Peter N. Nolan, Teutopolis, Ill.; 7. Antony Linne-  
weber, San Francisco, Calif.; 8. Stanislaus Ronellenfisch, Floyd Knobs, Ind.

THIRD ROW: 1. Edmund Krautkraemer, Marathon, Wis.; 2. Alexis Gore, Marathon, Wis.; 3. Cuthbert Dittmeier, Rensselaer, N. Y.; 4. Celestine Zeiler, Louisville, Ky.; 5. Seraphin Schlang, Louisville, Ky.; 6. Conrad Link, Cincinnati, Ohio.

FOURTH ROW: 1. Romuald Mollau, Oldenburg, Ind.; 2. Isidore Cwiklinski, Sturtevant, Wis.; 3. Ferdinand Pawlowski, Green Bay, Wis.; 4. Richard Brunner, Detroit, Mich.; 5. Giles Kaczmarek, Athol Springs, N. Y.

FIFTH ROW: 1. Thomas Aeschbacher, Floyd Knobs, Ind.; 2. Anscar Zawart, Pittsburgh, Pa.; 3. Francis Edie, Floyd Knobs, Ind.



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VOL. VIII

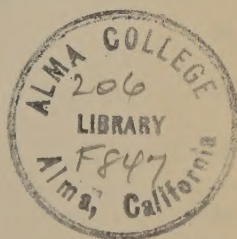
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**CUM PERMISSU SUPERIORUM**



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PROVINCIAL SUPERIORS  
OF THE  
Franciscan Educational Conference

Listed in the Order  
OF THE  
Affiliation of their Respective Provinces

---

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VERY REV. EDMUND KLEIN, O.F.M., Cincinnati, Ohio.  
VERY REV. BENVENUTUS RYAN, O.F.M., New York, N. Y.  
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VERY REV. JEAN JOSEPH DEGUIRE, O.F.M., Montreal, Canada.  
VERY REV. LEO GREULICH, O.M.C., Syracuse, N. Y.  
VERY REV. BENNO AICHINGER, O.M.Cap., Detroit, Mich.  
VERY REV. JUSTIN FIGAS, O.M.C., Buffalo, N. Y.  
VERY REV. SERAPHIN SCHLANG, O.M.C., Carey, O.



## OFFICERS OF THE CONFERENCE

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Province of the Holy Name, New York, N. Y.

#### *Vice-President*

REV. RAPHAEL M. HUBER, O.M.C.  
Province of the Immaculate Conception, Syracuse, N. Y.

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Province of St. Augustine, Pittsburgh, Pa.

REV. BERTHOLD HARTUNG, O.F.M.  
Province of the Sacred Heart, St. Louis, Mo.

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Province of St. John the Baptist, Cincinnati, O.

REV. JOSEPH F. RHODE, O.F.M.  
Province of Santa Barbara, San Francisco, Cal.

REV. SIXTUS LIGARIO, O.F.M.  
Province of the Immaculate Conception, New York, N. Y.

REV. CYRIL PIONTEK, O.F.M.  
Province of the Assumption of the Bl. V. M., Green Bay, Wis.

REV. SIMON J. ARCHAMBAULT, O.F.M.  
Canadian Province of the Friars Minor, Montreal, Canada.

REV. THEODOSIUS FOLEY, O.M.Cap.  
Province of St. Joseph, Detroit, Mich.

REV. CYRIL KITA, O.M.C.  
Province of St. Antony of Padua, Buffalo, N. Y.

REV. PAUL VOLLRATH, O.M.C.  
Province of Our Lady of Consolation, Carey, O.

OFFICERS OF THE CONFERENCE

# CONSTITUTION

OF THE

## Franciscan Educational Conference

Adopted at the final meeting of the Franciscan Educational  
Conference, St. Louis, Mo., July 2, 1919.

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### ARTICLE I

#### NAME AND OBJECT

SECTION 1. The name of this organization shall be: "The Franciscan Educational Conference."

SECTION 2. The general object of this Conference shall be to safeguard the principles and to promote the interests of Catholic Education.

SECTION 3. The particular object shall be:

- a) To encourage the spirit of mutual helpfulness and coöperation among the Friar educators of the American provinces;
- b) To advance by study and discussion the Franciscan educational work in all its departments;
- c) To offer means and incentives toward the advancement of learning and the pursuits of literary work among the Friars.

### ARTICLE II

#### DEPARTMENTS

SECTION 1. The Conference shall consist of three departments: The Classical, the Philosophical, and the Theological Department.

### ARTICLE III

#### OFFICERS AND THEIR ELECTION

SECTION 1. The Officers of the conference shall be a President, a Vice-President, and a Secretary.

SECTION 2. These officers shall be elected separately, by secret ballot, in the last session of each convention, a simple majority decid-



ing the successful candidate. If, after two ballots, no election has been effected, the two having the greatest number of votes shall be the exclusive candidates in the third ballot. In case two candidates receive an equal number of votes, the senior Friar shall have the preference.

## ARTICLE IV

### DUTIES OF OFFICERS

SECTION 1. The President shall preside at all the meetings of the Conference and of the Executive Board.

SECTION 2. The Vice-President shall preside at these meetings in the absence of the President.

SECTION 3. The Secretary shall record and keep all matters pertaining to the Conference. He shall make due announcement of meetings and make the necessary preparation for them. He shall finish all the business of the previous meeting.

## ARTICLE V

### THE EXECUTIVE BOARD

SECTION 1. The three officers aforementioned shall ex officio constitute an Executive Board.

SECTION 2. The Executive Board shall have the management of the affairs of the Conference. It shall be invested with power to make the regulations regarding the writing, reading, and publishing of the papers of the Conference meetings.

SECTION 3. It shall interpret the Constitution, By-Laws, and Regulations of the Conference, and, in matters of dispute, its decision shall be final. It shall also have the power to appoint the various committees of the Conference.

SECTION 4. The outgoing officers shall finish all the business of the previous convention.

## ARTICLE VI

### CONVENTIONS

SECTION 1. The Conference shall convene at such time, place and interval as may be determined by the Very Rev. Provincials in their annual meeting.

## ARTICLE VII

## AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds majority vote in any general session of the Conference, provided such amendment has been presented in writing and announced in a previous general session.

## ARTICLE VIII

## BY-LAWS

SECTION 1. By-Laws which are not inconsistent with this Constitution may be adopted by a majority vote in any general session of the Conference.

## AMENDMENT

The Executive Board shall consist of the President, the Vice-President, and the Secretary. The aforementioned officers, in turn, shall designate as associate officers one member from each Province affiliated to the Conference, and not yet represented on the Executive Board.

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# Franciscan Educational Conference

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## FIRST SESSION

FLOYD KNOBS, Indiana, July 2, 1926, 8.30 a. m.

The first session of the Eighth Annual Meeting of the Franciscan Educational Conference was called by the Rev. Thomas Plassmann, President of the Conference, on July 2, 1926, at 8.30 a. m., in the Auditorium of Mt. St. Francis College, Floyd Knobs, Indiana.

There were present: Rev. Paul Vollrath, O.M.C., Floyd Knobs, Ind.; Rev. Thomas Plassmann, O.F.M., Allegany, N. Y.; Rev. Ferdinand Pawlowski, O.F.M., Green Bay, Wis.; Rev. Conrad Link, O.F.M., Cincinnati, O.; Rev. Isidore Cwiklinski, O.F.M., Sturtevant, Wis.; Rev. Romuald Mollaun, O.F.M., Oldenburg, Ind.; Rev. Urban Freundt, O.F.M., Cincinnati, O.; Rev. Reginald Lutomski, O.F.M., Cincinnati, O.; Rev. Floribert Blank, O.F.M., Cincinnati, O.; Rev. Philibert Ramstetter, O.F.M., Louisville, Ky.; Rev. Louis Schoen, O.F.M., Santa Barbara, Calif.; Rev. Peter N. Nolan, O.F.M., Teutopolis, Ill.; Rev. Antony Linne-weber, O.F.M., San Francisco, Calif.; Rev. Timothy Monahan, O.F.M., Allegany, N. Y.; Rev. Victor Mills, O.F.M., Allegany, N. Y.; Rev. Pascal Murray, O.M.C., Indianapolis, Ind.; Rev. Frederick Schilhab, O.M.C., Floyd Knobs, Ind.; Rev. Bede Hess, O.M.C., Seaside Park, N. J.; Rev. Gerard Stauble, O.M.C., Rensselaer, N. Y.; Rev. Giles Kaczmarek, O.M.C., Athol Springs, N. Y.; Rev. Cuthbert Dittmeier, O.M.C., Rensselaer, N. Y.; Rev. Constant Klein, O.M.C., Broken Bow, Neb.; Rev. Stanislaus Ronellenfitsch, O.M.C., Floyd Knobs, Ind.; Rev. Seraphin Schlang, O.M.C., Louisville, Ky.; Rev. Thomas Aeschbacher, O.M.C., Floyd Knobs, Ind.; Rev. Raphael M. Huber, O.M.C., Washington, D. C.; Rev. Andrew Maas, O.M.C., Floyd Knobs, Ind.; Rev. Celestine Zeitler, O.M.C., Louisville, Ky.; Rev. Francis Edie, O.M.C., Floyd Knobs, Ind.; Rev. Theodore Eickholtz, O.M.C., Douglas, Wyo.; Rev. Richard Brunner, O.M.Cap.,

Detroit, Mich.; Rev. Anscar Zawart, O.M.Cap., Pittsburgh, Pa.; Rev. Edmund Krautkraemer, O.M.Cap., Marathon, Wis.; Rev. Pius Kaelin, O.M.Cap., Cumberland, Md., Rev. Alexis Gore, O.M.Cap., Marathon, Wis.; Rev. Felix M. Kirsch, O.M.Cap., Washington, D. C.

The Very Rev. Paul Vollrath, O.M.C., Rector of Mt. St. Francis College, welcomed the Delegates to the hospitality of the Friars Minor Conventual, and generously gave the guests the keys to both the house and the hearts of the Friars: "All our doors are open to you, and our hearts bid you a cordial welcome." Fr. Paul stressed the fact that in throwing up the doors of his institution he was merely acting in accordance with the wishes of the Very Rev. Provincial of the Friars Minor Conventual as expressed in the letter which the Very Rev. Leo Greulich, O.M.C., had addressed to the Conference:

ST. ANTHONY'S CONVENT,

Louisville, Ky.

June 26, 1926.

To the Members of the Franciscan Educational Conference:

Very Rev. and Rev. Confrères:—

It is unfortunate that circumstances have prevented my being present at the annual meeting of the F. E. C. In company with our Most Reverend Father General who is at present in the United States, I had eagerly looked forward to the pleasure of meeting the Fratres of the three branches of our Seraphic Order, and personally to welcome all of you to Mt. St. Francis. Owing, however, to the illness of our Most Reverend Father General it has become impossible to enjoy this honor and privilege.

Most heartily do I offer you the hospitality of our Monastery and College and bid you enter as to your own home. "Porta patet, cor magis."

May God bless and further your endeavors, and may the spirit of our Holy Father St. Francis under whose standard you are ever leading the new recruits of the Franciscan Family to a higher and holier education, direct the deliberations and discussions of this meeting, so that it may lead to God's greater honor and glory, greater zeal for our Holy Faith, and a constant harmonious endeavor to spread the spirit of our Holy Founder.

Fraternally yours in St. Francis,

FR. LEO, O.M.C.,

Provincial.

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The Chairman, Fr. Thomas Plassmann, expressed the thanks of the Conference to Fr. Provincial and Fr. Paul for their cordial

welcome and generous hospitality. He assured Fr. Paul that even the first night's stay at Mt. St. Francis had convinced the visitors that all their wants were being looked after most generously, and that the spirit of brotherly hospitality in evidence on all sides would contribute in no small way toward making the eighth annual meeting of the Franciscan Educational Conference as successful as all preceding conventions.

In calling for the Secretary's report the Chairman declared it his conviction that the seven Reports published by the Conference represented a valuable collection of educational monographs, and that they would, if continued along the same lines, constitute eventually a veritable encyclopedia of Catholic pedagogy.

The minutes of the Seventh Annual Meeting were adopted as printed in the Report, and the Secretary was accorded a vote of thanks for his laborious task of editing the publication.

The Secretary reported that 1,250 copies of the Seventh Annual Report had been printed, and that the publication had been given the same cordial reception as its predecessors. Mention was made of generous tributes given by the secular press as well as by Catholic magazines, and that both at home and abroad. Special mention was made of the appreciative review of our work written by the Rev. Dr. Charles Bruehl, Professor in St. Charles' Seminary, Overbrook, Pa., and published in the "Catholic Educational Review," Nov., 1925. Grateful mention was also made of the tribute to our work published in the Dec. 16, 1925, issue of the "Commonweal." The Bureau of Education of the National Catholic Welfare Conference voiced its appreciation of the work of the Conference in a news letter sent out Dec. 5, 1925. The Protestant Federal Council of Churches has likewise taken cognizance of the Conference and has published a notice of our work in its Year Book. The editors of the Universal Knowledge Foundation have found the Annual Reports of the Conference helpful in selecting writers for the new general reference work, to be known as "Universal Knowledge." The heads of several religious Orders in the country have been taking a deep interest in our work, and have repeatedly made inquiries about the management and other details of our Conference. Our Reports have been quoted in magazines as well as in the publications of other

educational associations. Public libraries and university libraries as well as educators generally are continuing in ever increasing numbers to take an interest in the work of the Conference, and hence the Friars may feel assured of being a real leaven in the educational field.

Among the Friars the Conference has created, as the Rev. Dr. Peter Guilday puts it, "a delightfully splendid forum for higher scholarship." The Conference has again been favored with the expression of confidence on the part of the highest Superiors in Rome, and also continues to enjoy the generous patronage of our several Provincial Superiors at home.

A unanimous vote of thanks was offered to our Superiors at home and abroad for continuing so loyally in their support of the Conference, and for seconding so generously all our efforts in behalf of Franciscan education. The total expenses of the Conference for the past year were \$1,553.09.

The Rev. Claude Mindorff, O.F.M., a member of the Cincinnati Province and at present Professor of Philosophy in the International College of St. Antony in Rome, had been so good as to transmit to His Holiness Pope Pius XI, the following petition of the Officers of the Conference:

MOUNT ST. FRANCIS COLLEGE,

Floyd Knobs, Indiana, U. S. A.

d. 16 Junii, 1926.

Beatissime Pater:

Sancti Patris Nostri Francisci in America Septentrionali filii, scientificarum conlationum collegium (vulgo: Franciscan Educational Conference) constituentes, septies centesimum diem obitus incliti Fundatoris nostri celebraturi atque Asceseos Franciscanae argumenta pertractaturi, diebus 2, 3, 4, Julii octavo jam congregati, Sanctitati Vestrae devotionis filialis sensa inconcussa offerimus, auspiciemque laborum nostrorum Benedictionem Apostolicam humiliter imploramus.

THE FRANCISCAN EDUCATIONAL CONFERENCE

P. THOMAS PLASSMANN, O.F.M.

(Praeses)

P. RAPHAEL M. HUBER, O.M.C.

(Vice-Praeses)

P. FELIX M. KIRSCH, O.M.Cap.

(Secretarius)

L'Indirizzo:

Rector Mt. St. Francis College,  
Floyd Knobs, Indiana,  
S. U. A.

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The Friars stood at attention while the Secretary read the cablegram which conveyed the blessing of His Holiness upon the Meeting of the Conference:

Roma, June 30, 1926.

Rector Mt. St. Francis College,  
Floyd Knobs, Ind., U. S. A.

Filiis Seraphici Patriarchae Assisiensis pietatis religionisque causa istic fraterno animo congregatis Augustus Pontifex salutaria munera precatus amanter benedicit.

CARDINAL GASPARRI.

The Most Rev. Alphonsus Orlich, O.M.C., S.T.D., Minister General of the Friars Minor Conventual, had graciously consented to honor our Meeting by his presence and an address, but was prevented by a sudden attack of illness from giving our Conference this honor. The Secretary read the communication received from the Most Reverend Minister General:

ST. JOSAPHAT'S CHURCH,

997 First Ave.,

Milwaukee, Wis.

25 Junii, 1926.

Adm. Rev. Patri Felici M. Kirsch, O.M.Cap.

Adm. Reverende Pater,

Dolet Nos immo ex animo, promissionem Tibi jucundissime factam, sessionibus nempe hujus celeberrimi Omnium Franciscalum in America, annui Conventus interesse, tenere haud posse. Nonnulla enim Nostri muneris graviora negotia, repentino, ut solet, oborta, necnon aliqua aegritudinis incommoda alibi adesse Nos cogunt. Nihilosecius, absentes quidem corpore, spiritu vobiscum in cunctis erimus orantes ferventissime Patrem luminum et munerum Largitorem, qui superna luce Vos repleat suaque assistat gratia, ut Conventus hujus decisiones jucundos afferant fructus ad juvenum Seraphicam in Ordinis sanctissimis traditionibus magis magisque efformandam. Re quidem vera, et quaestiones hoc anno ad tractandum opportune propositae, vitam interiorum respicientes, et ipsemet jubilaris annus transitus Seraphici Patris, qui de interiori ipsa vita maxime cunctos monet, certam spem praebent de exitu Vestrorum laborum laetissimo.

Dum igitur Tibi Adm. Reverende Pater ex corde gratulamur, quique tanta devotione, tantoque studio ad has praeparandas evolvendasque sessiones insudando de Franciscali Ordine bene es meritus, universo Fratrum convocatorum coetui, fausta quaeque adpraecantes Benedictionem Seraphicam peramanter perque libenter impertimus.

Paternitatis Tuae addictissimus uti frater in Christo famulus,

FR. ALPHONSUS ORLICH,

Minister Generalis Fratrum Minorum Conventualium.

The Chairman directed that a telegram be sent to the Most Reverend Minister General to express to him the appreciation and respect of the Conference.

The following communications were also read by the Secretary:

McKeesport, Pa., December 3, 1925.

Reverend Felix M. Kirsch, O.M.Cap.,

Dear Father Kirsch:

I thank you for the Report of the Franciscan Educational Conference which you kindly sent to me. The contents show the great part which scholars of the Franciscan Order have had in the intellectual life of many lands and reveal an activity and scholarship in Biblical Studies that few realize.

Asking a prayer,

Yours sincerely in Christ,

✠ REGIS CANEVIN.

Rome, Jan. 8, 1926.

Very Rev. Fr. Thomas Plassmann, O. F. M.,  
St. Bonaventure's College and Seminary,  
St. Bonaventure, N. Y.

Very Rev. and Dear Father:

I beg to acknowledge with many thanks the receipt of the Report of the Seventh Annual Meeting of the Franciscan Educational Conference which arrived here on Christmas eve and which was to me indeed a welcome and pleasant Christmas gift.

The subject of this years' Conference—Sacred Scripture—strikes, as you well remark, at the bed rock of Franciscan theology. It was the principal study of our Franciscan theologians, a study dear to their heart, as the vast number of their works obviously prove.

This was due partly to the deep-rooted faith of the time which assigned to Sacred Scripture in the Scholastic curriculum the central place, but especially to the loving words and admirable example of their Seraphic Father. St. Francis loved the Inspired Word of God. To him it truly was the bread of life.

The Fathers of the Conference who treat of Sacred Scripture from different points of view and in connection with the history of our Franciscan School, do so with love and erudition.

May their learned papers inspire the sons of the Seraphic Father, the professors and students of theology as well as the preachers of the Word of God, with love for the study of the Sacred Books that they, enlightened and inflamed by the Spirit that speaks through these Sacred Pages, may likewise enkindle the fire of divine love in the hearts of their hearers and break to them the bread of life.

As a sign of my love and affection I send to all the members of the Conference the Seraphic Blessing.

Yours in Our Lord and St. Francis,

FR. BERNARDINE KLUMPER, O.F.M.,  
Minister General.

CURIA GENERALITIA ORDINIS FF. MINORUM CONVENTUALIUM

Romae, apud SS. XII Apostolus, die 11. April 1926.

Hochwürdiger Herr P. Sekretär!

Sie hatten wieder die grosse Freundlichkeit, mir den 7. Jahresbericht der "Franciscan Educational Conference" zu übersenden. Von Herzen danke ich Ihnen dafür.

Mit grossem Interesse habe ich bisher die Arbeit der F. E. C. verfolgt und mit Freuden wahrgenommen, wie der Geist brüderlicher Liebe und Eintracht mit der das wichtige Unternehmen begonnen wurde, anhält, und wie die Leistungen der F. E. C. von einer Versammlung zur andern an Umfang, Tiefe und Bedeutung wachsen und zunehmen. Gerade der 7. Jahresbericht zeigt wiederum, wie ernst das wissenschaftliche Studium in den einzelnen Franziskanerfamilien gepflegt wird und wie alle bemüht sind, das Beste zum gemeinsamen Wohle beizutragen, um es unserer geliebten seraphischen Jugend weitergeben zu können. Solch gediegene Zusammenarbeit, solch wechselseitige Aussprachen und Beratungen müssen die schönsten Früchte zeitigen. Ich kann deshalb nicht umhin, den weiteren Arbeiten und Beratungen der F. E. C. ein stets wachsendes Blühen und Gedeihen zu wünschen.

Ew. Hochwürden ganz ergebenster

FR. TIMOTHEUS BRAUCHLE,  
Assistens Generalis O. Min. Conv.

COLLEGIO DI S. ANTONIO

Roma (24)

April 25th, 1926.

Very Rev. Fr. Thomas Plassmann, O.F.M.  
St. Bonaventure, N. Y.

Very Rev. and dear Father:

The arrival of the Report of the Seventh Annual Meeting of the Franciscan Educational Conference was as ever a cause of pleasure to me.

After having acquainted myself with its contents, I must say that I am impressed with the thoroughness with which the subject of the present Annual Meeting—Holy Scripture, considered from various points of view and in connection with Franciscan history and Franciscan studies—is treated.

The Report will be read with interest,

With many thanks for the Report and best wishes for the Conference, I am,

Yours in Xto. and St. Francis,

FR. EDWARD BLECKE, O.F.M.,  
Definitor Generalis.

CURIA GENERALIS FF. MINORUM CAPUCCINORUM

Roma, Jan. 10, 1926.

Rev. Fr. Felix M. Kirsch, O.M.Cap.,  
Washington, D. C.

Dear Fr. Felix:—

Kindly accept sincerest thanks for the copies of the Report of the Seventh

Annual Meeting of the Franciscan Educational Conference which you have sent to the Curia Generalitia and to me.

How the Conference has grown! What a cornucopia of good things it has offered the Franciscan teacher in the few years of its existence! May the Lord bless and prosper it!

Again thanking you for past favors and wishing every blessing to you and the Conference, I am,

Sincerely yours,

FR. ANTONINE, O.M.Cap.,  
Def. Gen.

Weert, Holland, 30 January, 1926.

Very Rev. Felix M. Kirsch, O.M.Cap.,  
Secretary, Franciscan Educational Conference,  
Washington, D. C.

Reverend and dear Father,

Many thanks for the two copies of the Report of the Seventh Annual Meeting of the Franciscan Educational Conference which you kindly sent me. This Report proves beyond a doubt that our Confrères in the United States are earnestly minded to maintain the best traditions of the Order that has at all times evinced a particular love for the Book of Books.

The individual papers, carefully prepared by their respective authors, and also the remarks and suggestions of the other Delegates are highly interesting. Everybody, I think, will approve the view that the purpose of such Meetings is not to make specific rulings but only to communicate impressions and experiences, without cramping individuality or checking initiative. A very splendid result of this Seventh Meeting is undoubtedly the Franciscan Biblical Society.

May our Holy Father Saint Francis bless this new organization.

With every good wish for your holy work, I remain,

Yours in Christo and St. Francis,

FR. REGALATUS HAZEBROCK, O.F.M.,  
Min. Prov.

FRANCISCAN CAPUCHIN FRIARY,

Church Street, Dublin

April 21, 1926.

My Dear Fr. Kirsch:—

I beg to acknowledge with grateful thanks the "Report of the Seventh Annual Meeting" of the Franciscan Conference which you were good enough to send me.

It was a happy thought to concentrate on the burning question of Sacred Scripture.

Whatever we may think of the attitude of Our Holy Father towards Higher Studies in the Order—and he was never an opponent—his love for Biblical Study, such as he understood it cannot be questioned.

The papers and discussions you publish cannot fail to have a stimulating effect on Franciscan Students, and encourage them in the preliminary studies necessary for a profound knowledge of the Bible.



One cannot read the splendid paper of Fr. Bernard Cuneo without feeling a desire to contribute something of value to the rich treasure of Franciscan Biblical Studies.

The present publication only whets our appetite for the Report of the next meeting in which the question of Asceticism in the Order is to be the subject of consideration.

Praying God to bless your work with the highest success.

Believe me,

Yours Fraternally in St. Francis,

FR. SYLVESTER, O.M.Cap.,  
Min. Prov.

# NATIONAL CATHOLIC WELFARE CONFERENCE

Department of Education

Washington, D. C., November 26, 1925.

Reverend Felix M. Kirsch, O.M.Cap.,  
Capuchin College, Washington, D. C.

Dear Father Kirsch:

Many thanks for sending me the Report of the Seventh Annual Meeting of the Franciscan Educational Conference. I have gone over it with a great deal of interest. I was very much impressed by the study on Biblical Scholars in the Franciscan Order by Father Cuneo. This is sound work of the highest character and it should be very gratifying for you to have had it presented at your conference, and to be able to publish it in the proceedings.

The Franciscan Educational movement is one of the most vital in the United States. It shows what a small but determined group can do when they want to.

May I extend again my congratulations and thanks for the Report.

Yours very sincerely,

JAMES H. RYAN,  
Executive Secretary.

# THE UNIVERSAL KNOWLEDGE FOUNDATION

New York

June 26, 1926.

Rev. Felix M. Kirsch, O.M.Cap.,  
Capuchin College, Catholic University,  
Washington, D. C.

Dear Father:—

Will you kindly send me copies of the Reports of the Franciscan Educational Conference? We need them in order to help us to select writers for the new general reference work, Universal Knowledge.

Yours very truly,

JOHN J. WYNNE, S.J.

Washington, D. C., Jan. 13, 1926.

My dear Father Kirsch:

I wish to thank you very much, both for your kind Christmas Greetings, and for the copy of the Franciscan Educational Conference Report, filled with excellently presented matter, including the homiletic portion.

Wishing you and the Capuchin Fathers all good gifts in this New Year of Grace, I am,

Sincerely yours,

H. T. HENRY.

### THE ROSARY MAGAZINE

New York

Rev. Thomas M. Schwertner, O.P.  
Editor

Editorial Rooms  
June 2, 1926.

Very Rev. Felix M. Kirsch, O.M.Cap.,  
Capuchin College,  
Brookland, Washington, D. C.

Dear Father Kirsch:

Let me thank you for your kindly forethought in sending me the program of the forthcoming meeting of the Franciscan Educational Conference. Were I not to be engaged then in giving a Sisters' retreat I might seriously consider the feasibility of going to Louisville just to show you in a practical way the sympathy with which we Dominicans are following your magnificent educational endeavors. Since it is out of the question for me to be with you to offer the good wishes of the Dominicans in person will you be good enough to bring it home to the minds of the assembled Fathers that we are not only with them but that we follow with pleasure and profit the deliberations of the sons of St. Francis?

I am so glad the Conference will consider the question of asceticism this year. It is always a timely topic, and with a great soul hunger gnawing at men today there is none more actual. I think the topics you have selected for discussion cover the ground well and will serve to show just what your Fathers have done throughout the ages to lead men closer to Christ. I am sure this meeting will prove profitable not only to the Fathers in giving them an appreciation of the glorious heritage of their history but also to the people whose good fortune it is to be directed by men to whom spirituality is something vital.

With every good wish for the success of the Conference, and with personal regards and greetings to you, I am, dear Father Kirsch,

Faithfully in Christ,

THOMAS M. SCHWERTNER, O.P.

### SAINT-ANDREW-ON-HUDSON

Poughkeepsie, N. Y.

My dear Father Kirsch:

Jan. 15, 1926.

I am deeply in your debt for the scholarly report of your seventh meeting. I hope you shame us others into doing something similar.

Thank you in behalf of our library and in my own name.

Gratefully in Dno.,

FRANCIS P. DONNELLY, S. J.

## THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

Washington, D. C., November 30, 1925.

Very Rev. Felix M. Kirsch, O.M.Cap.,  
 Capuchin College, Catholic University of America,  
 Brookland, D. C.

My dear Fr. Felix:

I write to thank you for the two copies of the Report of the Franciscan Educational Conference. The whole book is an encyclopedia and there is no doubt whatsoever that you have created a delightfully splendid forum for higher scholarship.

You must feel very happy when you see such a volume fresh from the press. With kindest regards, believe me as ever,

Devotedly yours in Xt.,

PETER GUILDAY.

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ST. LOUIS UNIVERSITY

St. Louis, Mo.

December 16, 1925.

Reverend Felix M. Kirsch, O.M.Cap.,  
 Secretary, Franciscan Educational Conference,  
 Washington, D. C.

Reverend dear Father Kirsch:—

Please accept my heartiest thanks for the copy of your latest report, the "Report of the Seventh Annual Meeting, Cincinnati, Ohio, June 26-28, 1925."

It is a pleasure to note the persistence and perseverance with which the Friars work towards their goal, to cover the ground of educational activity, concentrating on one section after another. Such admirable unity of theme and effort cannot but result in the production of a worthwhile report, something that constitutes a source of inspiration as well as a valuable reference book. Father Cuneo's historical sketch, a veritable monograph, and Father Mollaun's paper are scholarly contributions. These are probably the best résumés we have in English on either subject.

Congratulating you on the high standard you are setting in your annual reports, and very thankful to you for the opportunity you give me of keeping in touch with your educational movements, I remain, with best wishes,

Yours very sincerely in Domino,

HENRY H. REGNET, S.J.,  
 Librarian.

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ST. VINCENT'S COLLEGE,

Beatty, Pa.

Jan. 4, 1926.

Rev. Felix M. Kirsch, O.M.Cap.,  
 Washington, D. C.

My dear Father Felix:

I wish to thank you heartily for the copy of the Seventh Report of the Franciscan Conference. The papers therein contained show admirable schol-

arship and painstaking research: with such high-class productions before us, why the question so insistent of late in the Catholic press: "Have we any Catholic scholars?" Turn to any page of the several reports and you find the humble brown-habited sons of the great St. Francis answering the question. May the Conference flourish and prosper and spread its influence for true scholarship also outside the Franciscan cloister halls!

With brotherly greetings, I am

Very sincerely yours,

LOUIS HAAS, O.S.B.

## NATIONAL CATHOLIC WELFARE CONFERENCE

Department of Education

November 30, 1925.

Rev. Felix M. Kirsch, O.M.Cap.,  
Capuchin College,  
Brookland, Washington, D. C.

Reverend and dear Father:

Many thanks for the two copies of the "Report of the Seventh Annual Meeting of the Franciscan Educational Conference" which I received this morning. I am particularly taken with the article entitled "Biblical Scholars in the Franciscan Order." I am sure that a paper of this type should be put in pamphlet form and not buried in an Annual Report. You should make some effort to secure publicity for the Report, since not only does it contain material which is of tremendous value to students of Sacred Scripture, but it shows that one of the first Orders in the Church is keenly alive to the vital significance of one of the most burning questions of the day; namely, the part that the Bible plays in the teachings of the Church. I have in mind those outside the fold as well as those within, since, as you are well aware, the Bible has been made the particular object of attack by those who would renounce the whole scheme of Divine Revelation. I almost feel that you are in duty bound to make some effort to secure a news release in the secular press.

I have asked Mr. Hall of our News Service to give your Report a good write-up in the next issue of the N. C. W. C. News Service. In calling the Report to his attention, I laid particular stress on the scholarship displayed in the papers and emphasized the fact that a knowledge on the part of our priests that such material is available for consultation would help them greatly in their work. I will try to have Mr. McMahon find a place for a short review of the Report in the next issue of the Bulletin.

With all best wishes, I am,

Very sincerely yours,

FRANCIS M. CROWLEY,  
Director.

Fulda, den 26. Jan., 1926.

Rev. Fr. Felix M. Kirsch, O.M.Cap.,  
Washington, D. C.

Carissime Pater!

Vielen herzlichen Dank für den Bericht der Franciscan Educational Conference. Der stattliche Band kündet der weiten Welt die stetigen Fort-



schritte des Unternehmens, in welchem die Franziskussöhne der Vereinigten Staaten so brüderlich und einträchtig zusammenarbeiten.

Mit herzlichem Brudergruss

Ew. Hochw. ergebenster

FR. CAPISTRAN ROMEIS, O.F.M.

After these preliminaries, the Chairman introduced the subject of this year's Meeting. Quoting the text from the Gospel of the Feast: "In illo tempore exsurgens Maria, abiit in montana . . . et salutavit Elisabeth," Fr. Thomas went on to enlarge upon the striking resemblance between the visit of Our Lady in the hill country of Judea and the present gathering of the Friars. Fr. Thomas reviewed briefly the work accomplished in previous Meetings and concluded by stating that the logical development of our programs called for taking up in the year of the seventh centenary of the death of St. Francis the subject of asceticism as being of supreme importance for the Friars and for all who come under their influence.

It may be well to remark that in taking up the Franciscan phase of ascetical theology, the Friars were not minded to extol Franciscan asceticism at the expense of the asceticism represented by any other Order or School. The Friars would never venture to assume, as the Chairman confessed in his opening address, that "there is an essential difference between Franciscan asceticism and the asceticism of any other Order or School. As all roads lead to Rome, so do all holy lives lead to God." Still it is well for every Order to bring out in its members what is characteristic of its own genius and spirit. In this way each Order may hope to contribute its part toward producing the spiritual garden of the Church which will be truly beautiful only in so far as it represents an "unitas in varietate." The garden of the Church should be varied in beauty but one in the spirit of Christ.

This is what Pope Pius XI. may have had in mind when in his Apostolic Letter, *Unigenitus Dei Filius*, of March 19, 1924, addressed to the heads of the religious Orders of men, he insisted:

"Ac primum omnium religiosos viros cohortamur, ut suum quisque Conditorum Patremque legiferum in exemplum intueantur, si velint gratiarum, quae e sua ipsorum vocatione proficis-

cuntur, certo esse copioseque participes. . . . Quare eo sodales, optimorum instar filiorum, curas cogitationesque convertant, ut Patris legiferi honorem tueantur, eius cum et praescriptis et monitis obsequendo, tum imbibendo spiritum; neque enim e statu suo decident usque dum Conditoris sui vestigiis institerint."

The Benedictines of Europe have been pioneers in this movement to cultivate what may not inaptly be called Benedictine piety. They were encouraged in this movement by considerations such as are mentioned by one of their writers in his book, *Ideals of a Monastic Life* (p. 121):

"Things have come to such a pass that many Benedictines have ended by letting themselves be taken into tow by modern Institutions whose origin and tendencies are quite unlike their own, losing sight of their past, and hindering the normal and natural development of their own spirituality by the indiscreet introduction of elements, good in themselves but designed for needs quite other than our own."

The first paper on the program, "Asceticism and Mysticism of St. Francis of Assisi" was presented by the Rev. Antony Linneweber, O.F.M., Director of the St. Francis' Retreat House, San Francisco, California. Fr. Antony prefaced the reading of his paper with the remark that instead of writing a paper he had written a book, and that he would therefore not venture to read all he had written, but that he would ask for no more time than was allotted by the program, he being satisfied with having his hearers learn from the printed outline of his essay just what line of thought he would try to develop. After the Friars had listened to the reading for one hour, the Chairman asked for a vote as to whether the author should be permitted to continue the reading. The vote was unanimous in favor of hearing the whole paper, but Fr. Antony insisted on summarizing briefly the rest of his essay.

The discussion of Fr. Antony's paper consisted largely in deliberating how to obtain for the treatise the largest possible reading public. Some of the best previous productions of Fr. Antony are hidden away in magazines. For instance, his classic on "The Loneliness of the Priest" can be found only in the files of the *Ecclesiastical Review* (Oct., 1919), whereas it should like that other charming essay, "The Ideal Superior and the Ideal Subject" (reprinted from the *Homiletic and Pastoral Review*),

be made readily available. The present paper especially deserves to be made widely available since it is profound, but popular withal, and is therefore well calculated to bring home to modern men and women the winsome example of St. Francis, that faithful follower of the God-man, and thus gain them for Christ Himself. Various means were proposed, and the Secretary was finally empowered by Fr. Antony and the Conference to arrange for whatever avenue of publicity would prove most practicable.

The Meeting adjourned at 11.50 a. m.

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## SECOND SESSION

FLOYD KNOBS, IND., July 2, 1926, 3.00 p. m.

The Louisville *Courier-Journal* had for several days been giving publicity to the Meeting of the Friars, and sent a photographer shortly after noon to-day to take several pictures of the whole group as well as of individual Friars. The pictures with the names of all the Delegates and other appropriate text were published in the issue of July 3, 1926.

The Chairman appointed the following Committees:

On Resolutions: Friars Bede Hess, Antony Linneweber, Pius Kaelin.

On Franciscan Literature: Friars Anscar Zawart, Louis Schoen, Peter N. Nolan, Constant Klein.

On Press and Publicity: Friars Reginald Lutomski, Francis Edic, Gerard Stauble, Richard Brunner.

On Scripture Studies: Friars Romuald Mollaun, Timothy Monahan, Raphael M. Huber, Alexis Gore, Thomas Plassmann.

After these appointments, the Rev. Edmund Krautkraemer, O.M.Cap., Professor of Theology at St. Antony's Seminary, Marathon, Wis., read his paper on "The Spiritual Life According to Franciscan Masters." The Chairman declared that Fr. Edmund had rendered a splendid service to the Friars by outlining for them the ascetical program as handed down by Franciscan masters. He also contended that Fr. Edmund had not only pleaded for a rebirth of the interest in Franciscan asceticism and mysticism, but had led the way by his paper for a thorough study of the sources of Franciscan spirituality. Fr. Alexis Gore likewise commended Fr.

Edmund for having given the Friars a clear idea of the spiritual life according to the Franciscan ideal, and for having offered telling illustrations from certain Franciscan masters. The further discussion enlarged on asceticism and mysticism in general, and gave much attention to St. Bonaventure and David of Augsburg. These two writers deserve to be known more widely and more thoroughly: David of Augsburg was celebrated in his day as the popularizer of St. Bonaventure, and the latter should be studied more extensively for Pope Leo XIII. rightly called him the Prince of Mystical Theology, and not merely the Prince of Mystical Theologians. Even the Friars have in the past been largely content with singing the praises of the Seraphic Doctor instead of making a thorough study of his works. Still there is ground for expecting better things on this score in the immediate future, as we shall see from the account of the work that was launched at a later Meeting of the Conference.

The Meeting adjourned at 5.50 p. m.

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### THIRD SESSION

FLOYD KNOBS, IND., July 2, 1926, 8.00 p. m.

The Rev. Richard Brunner, O.M.Cap., Assistant Master of Novices at St. Bonaventure's Monastery, Detroit, Mich., read a paper on "Mental Prayer after the Franciscan Masters." In congratulating Fr. Richard on his scholarly paper, the Chairman remarked that his essay was, like Fr. Edmund's, reminiscent of the finest Franciscan scholarship inasmuch as both writers had made thorough studies of their respective subjects, but had not failed in the presentation of their findings to preserve the sweetness of Franciscan unction. Both writers, he declared, were true Franciscans inasmuch as they kept up the tradition of the Franciscan scholar who is expected to think with his heart, and to love with his mind.

The discussion of the paper dealt not only with mental prayer, but also with the Liturgy of the Church and various popular devotions. The several facts reported should stimulate further research on the part of the Friars. Much remains to be done in order to make known the debt that we owe to our Franciscan forebears with regard to the Roman Breviary, the Missal, the Liturgy of



the Church in general and our popular devotions in particular. For instance, how few are the Friars who realize that in the process of revising the Breviary and the Missal the name of the Spanish Cardinal Quinonez, O.F.M., stands out prominent. Another Spanish Cardinal, the celebrated Franciscan Ximenez, has made a name for himself in promoting the Liturgy of the Church and in preserving the Mozarabic Liturgy. Among the early Franciscans, the names of John Peckham, Archbishop of Canterbury, and Haymo of Faversham are celebrated for their efforts in behalf of the Liturgy of the Church.

While the Friars thus recalled gratefully some of the Franciscan achievements in behalf of the Liturgy, they did not forget to stress the fact that the sons of St. Francis have always deserved well of the Church by popularizing special devotions among the laity. The Chairman related an incident of the Eucharistic Congress in Chicago to illustrate this tendency of the Friars. The occasion was a procession when the members of the diocesan clergy and of several religious Orders were singing Latin hymns, while a Capuchin Friar walking alongside of the procession intoned "O Jesus' Heart all burning" so that all onlookers might join in the singing; and after the completion of the hymn, the same good Friar began to recite the rosary so that all might again join in the prayers.

The Friars adjourned at 10.30 p. m.

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#### FOURTH SESSION

FLOYD KNOBS, IND., July 3, 1926, 8.30 a. m.

The Rev. Bede Hess, O.M.C., S.T.D., head of the Conventual Mission Band and editor of *The Minorite*, with headquarters at St. Katherine's Monastery, Seaside Park, N. J., presented a paper on "The Franciscan Retreat." The Chairman, in commenting on Fr. Bede's paper, congratulated the Conference upon having elicited from the eminent preacher and retreat master so scholarly a treatment of a subject in which Fr. Bede is a recognized master. Fr. Thomas declared the paper a classic presentation and one that should always prove an inspiration to our retreat masters for renewing the spirit of the Friars at home as well as for playing their part in the retreat movement abroad.

The discussion brought out very plainly the purpose of the retreat, and also stressed the universal need of penance. Fr. Edmund furnished the table of contents from *La Perfection Séraphique* as offering a fruitful source of thoughts for a Franciscan retreat. Various methods for making a success of retreat houses for the laity were also discussed, and the Friars were urged to stimulate interest everywhere, both among the clergy and the laity, in the new movement that promises to do so much for spreading God's kingdom on earth. Cardinal Bonzano was quoted as having said on Sunday, June 27th, in the presence of the five thousand men and women who had assembled at the new Franciscan Retreat House at Hinsdale, Ill., that it was the wish of the Holy Father that the retreat movement should receive all possible encouragement in the United States. What is needed most urgently on the part of the Friars is the training of our Fathers for the conducting of retreats, and Fr. Bede's paper was repeatedly declared a most helpful guide for all who would be called upon to engage in the holy work.

The Meeting adjourned at 11.55 a. m.

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## FIFTH SESSION

FLOYD KNOBS, IND., July 3, 1926, 3.00 p. m.

The Rev. Raphael Huber, O.M.C., S.T.D., Superior of St. Bonaventure's Monastery, Washington, D. C., presented an "Outline for a Progressive Course in Ascetical Theology." The paper was well received and was declared to be an admirable treatment of a most difficult subject. The discussion dealt with the several phases of the large subject. The Third Order was said to be an excellent means for introducing our students gradually to the spirit of the First Order. The Delegates were advised to avail themselves of whatever new devices—such as student counsels, prefects of religion, and religious surveys—were proving successful in other places. All seemed to agree that what was most needful was to train the students in the art of the saints, but that they would have to be no less familiar with the science of the saints, and hence that even if a textbook in ascetical theology were not employed throughout the course, it might be necessary to use a text for a year or two before the clerics were ordained

priests in order that they be possessed of the knowledge that would fit them for the spiritual direction of those entrusted to their care.

The Session adjourned at 5.50 p. m.

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### SIXTH SESSION

FLOYD KNOBS, IND., July 3, 1926, 8.00 p. m.

A paper on "The Director of Souls," written by the Rev. Cyril Piontek, O.F.M., S.T.L., J.C.D., Rector of the Seminary of St. Mary of the Angels, Green Bay, Wis., was read, in the absence of the author, by the Rev. Ferdinand Pawlowski, O.F.M., of the same Seminary. The paper proved to be a practical application of much of the theory that had been presented in the previous papers and discussions, and should serve as a guide to all who are entrusted with the responsible position of directors of souls.

Stimulated by the appeal of Fr. Cyril, the Friars decided to organize a committee that would supervise the translation and publication of a series of Franciscan ascetical books. The various papers read had proved the need of such a library in English. Most of the spiritual classics of the Franciscans are available in Latin only. The Franciscan scholars of Quaracchi have indeed rendered a noble service by making many of these classics available in critical Latin texts. But the American Friars should now bestir themselves to make these classics more widely available by preparing good English translations. The world is hungry for Franciscan literature. Protestants have been busy with editing Franciscan texts in English. Hence it was deemed advisable not to delay in the matter but to appoint a committee that would take in hand the preparation of the MSS. for a Franciscan ascetical library.

The following Friars were appointed to serve on this Committee: Friars Victor Mills, John Ilg, Edward Lunney, Philibert Ramstetter, Raphael M. Huber, Richard Brunner, Giles Kaczmarek, Raphael Januszewski, Claude Vogel.

The Committee met subsequently and drew up plans for engaging writers among the Friars to begin immediately on the translation of standard Franciscan works.

The Friars adjourned at 10.10 p. m.

## SEVENTH SESSION

FLOYD KNOBS, IND., July 4, 1926, 8.30 a. m.

The Rev. Victor Mills, O.F.M., Professor at St. Bonaventure's Seminary, Allegany, N. Y., presented the last paper on the program, "A Bibliography of Franciscan Ascetical Writers." Fr. Victor prefaced his paper with an explanation of why he had not included certain classes of works in his bibliography. Yet with the wealth of material that he did present, it was obvious that he had to draw the line somewhere if he wished to remain at all within the bounds of a convention paper. Fr. Victor held the Friars spell-bound with his presentation of the peculiar genius of the Franciscan Order. His eloquent recital of the deeds accomplished by the Friars along spiritual lines will be remembered long by all who were privileged to be present. Yet even more valuable is the monograph as published in the present Report, since it offers to the present generation of Franciscans as well as to all future generations of Friars a veritable treasure trove of spiritual literature.

The Rev. Anscar Zawart, O.M.Cap., of the Literature Committee, reported as follows on what the American Friars had published during the past year:

**Auweiler, Edwin, O.F.M.**

Review of Kirsch, "Catholic Teacher's Companion," in "Acta Ordinis Fratrum Minorum," Rome, 1925.

De vitis Sanctorum Fratrum Minorum Provinciae Saxoniae. Extractum ex Periodico "Archivum Franciscanum Historicum." An. VIII-IX. Quaracchi, 1926.

**Blank, Floribert, O.F.M.**

Methods of Religious and Spiritual Training in the Preparatory Seminary. "Catholic Educational Association Bulletin," Columbus, Ohio, 1926.

**Callaye, Fredegand, O.M.Cap.**

The Third Order of St. Francis. A Historical Essay. Translated from the Italian and French by the Editors of "Seraphic Home Journal." St. Augustine's Monastery, Pittsburgh, Pa., 1926.

**Dortzweiler, Edwin, O.M.Cap.**

Ven. John Duns Scotus. "Franciscan Studies," No. 4, New York, 1926.

**Duns Scotus Theological Society.**

St. Bonaventure's Seminary Year Book. St. Bonaventure, N. Y., 1926.



**Edward, Fr., O.F.M.**

- "Missionary Service," Sacramento, Calif., 1926.
- "Pious Union Service," Ibid., 1926.
- "Recited Mass," Ibid., 1926.
- "Service in Honor of the Immaculate Heart of Mary," Ibid., 1926.
- "Stations of the Holy Way of the Cross," Ibid., 1926.

**Eilers, Gabriel, O.M.C.**

- Catechism of the Third Order. Syracuse, N. Y., 1926.

**Franciscan Father.**

- Mental Prayer According to St. Peter of Alcantara. Franciscan Herald Press, Chicago, 1926.
- The Message of St. Francis. Papers on the Third Order. Vol. I, Numbers 1 to 12. Chicago, 1926.

**Franciscan Fathers.**

- Souvenir of Diamond Jubilee of St. John's Parish, Jordan, Minn., 1925.
- Souvenir of Diamond Jubilee of St. Clement, Parish at St. Bernard, Ohio. Cincinnati, O., 1925.

**Franciscan Fathers.**

- Pamiętnik Srebrnego Jubileuszu Kolegium Sw. Bonawentury w Mt. Pleasant. Sturtevant, Wis., 1926.

**Gehrling, Cyprian, O.M.Cap.**

- History of the Young Ladies' Sodality of St. Augustine's Parish at Pittsburgh. Pittsburgh, Pa., 1926.

**Hagedorn, Eugene, O.F.M.**

- History of Teutopolis and St. Francis' Parish. 1926.
- The Expulsion of the Franciscans from Prussia and Their Coming to the United States in the Summer of 1875. "Illinois Catholic Historical Review," July, 1925.

**Haile, Berard, O.F.M.**

- A Manual of Navajo Grammar. St. Michael's, Arizona, 1926.

**Hess, Bede, O.M.C.**

- Director's Guide. Regulations Concerning the Direction of the Third Order of St. Francis in the Minorite Tertiary Province. Syracuse, N. Y., 1926.
- The Third Order and Social Reform. "The Minorite," Vol. I (1926).

**Huber, Raphael, O.M.C.**

- Is Our Curriculum Abreast of the Times? "Catholic Educational Association Bulletin," Columbus, Ohio, 1925.
- Franciscan Sanctuaries. Series in "The Minorite," 1926.
- The Doctrine of Ven. John Duns Scotus Concerning the Causality of the Sacraments. "Franciscan Studies," No. 4, New York, 1926.
- St. Francis of Assisi. "America," Aug. 7, 1926.

**Karg, Cassian, O.M.Cap.**

- The Little Secret. Translated from the German by the Capuchin Fathers of St. Joseph's Province. St. Bonaventure's Monastery, Detroit, Mich., 1926.

**Killian, Fr., O.M.Cap.**

- Franciscan Tertiary Youth. New York, 1926.
- Seraphic Leaflets Series: Franciscan Knighthood, Seraphic Leadership, Seraphic Treasure Trove, Seraphic Life Ideals, Seraphic World Reform. New York, 1926.

- Reading Course in Catholic Fiction (for Children). New York, 1926.  
 Correspondence Course in Catholic Boy Leadership. New York, 1926.  
 Catholic Boys' Brigade, in "Catholic Encyclopedia," Appendix.
- Kirsch, Felix M., O.M.Cap.**  
 The Religious Teacher. "Catholic Educational Review," Dec., 1925.  
 The Man Everyone Knows. "Commonweal," June 30, 1926.  
 Preface for "Methods in Arithmetic" by Sr. M. Eberharda Jones, O.S.F. New York, 1926.  
 St. Francis of Assisi. "Thought," Vol. I (1926), No. 2.
- Linneweber, Antony, O.F.M.**  
 The Eucharistic Clock and the Canon of the Mass. San Francisco, Cal., 1926.  
 The Ideal Superior and the Ideal Subject. "Homiletic and Pastoral Review," 1926. Also in pamphlet form, New York, 1926.  
 What Priests Need and Where Find It. "Emmanuel," 1926.  
 A Saintly Priest in Action. "Emmanuel," 1926.  
 Fools Whose Fad Sticks. "Emmanuel," 1926.  
 Why I Am a Catholic. San Francisco, Cal., 1926.
- Mayer, Vincent, O.M.C.**  
 The Teaching of Ven. John Duns Scotus Concerning the Immaculate Conception of Our Lady. "Franciscan Studies," No. 4, New York, 1926.
- McGovern, (Virgil, O.F.M.) Milton.**  
 The Lion's Cub. Drama in Four Acts. St. Bonaventure, N. Y., 1926.  
 Lady of Dreams. St. Bonaventure, N. Y., 1926.
- Meyer, Fulgence, O.F.M.**  
 The Seraphic Highway. Readings and Lectures on the Third Order. Cincinnati, O., 1926.  
 Forty Hours. Reflections and Readings on the Holy Eucharist. Cincinnati, O., 1926.
- Mindorff, Claude, O.F.M.**  
 Review of Kirsch, "Catholic Teacher's Companion" in "Antonianum," July, 1926.
- National Third Order Convention.**  
 St. Francis 1226-1926. Souvenir commemorating the 700th anniversary of the Death of St. Francis. Published by the Executive Board of the Second National Third Order Convention. New York, 1926.
- O'Brien, Isidore, O.F.M.**  
 St. Paschal Baylon, Patron of Eucharistic Congresses. "America," Eucharistic Number, 1926.
- Pekari, Matthew A., O.M.Cap.**  
 The German Catholics in the U. S. of America. Records of the American Catholic Historical Society. Vol. XXXVI, No. 4. Philadelphia, 1925.
- Pius Franziskus, O.M.Cap.**  
 Mother Love. A Manual for Christian Mothers. Revised by a Capuchin Father of St. Augustine's Province. New York, 1926.
- Richard, Odo, O.F.M.**  
 Souvenir of Golden Jubilee of Sacred Heart Parish, Indianapolis, Ind., 1925.
- Roser, John Bapt., O.F.M.**  
 Review of Catholic Life in the United States with special reference to

Franciscan Missions in the Eastern States. St. Bonaventure, N. Y., 1926.

**Vogel, Claude, O.M.Cap.**

St. Francis of Assisi and the Modern World. "N. C. W. C. Bulletin," April, 1926.

St. Paul's Sermon to the Athenians. "Homiletic and Pastoral Review," July, 1926.

**Woywood, Stanislaus, O.F.M.**

Monthly Articles on Canon Law in the "Homiletic and Pastoral Review," 1925-1926.

**Zawart, Anscar, O.M.Cap.**

Capuchin Missions, Past and Present. Pittsburgh, Pa., 1925.

Twentieth Century Crusade and Missions in Brazil. Pittsburgh, Pa., 1925.

The Capuchins in China. Pittsburgh, Pa., 1925.

Die Kapuziner als Seelsorger der Deutschen in Amerika. "Seraphischer Kinderfreund," Vol. 27 (1925), No. 6. Vol. 28 (1926), No. 1, 2, 3, 4, 5. Pittsburgh, Pa.

The Rev. Felix M. Kirsch, O.M.Cap., editor-in-chief of the *Franciscan Studies*, reported on the work done in the past and planned for the future.

The Rev. Bede Hess, O.M.C., took occasion to correct a mistake made in listing in the Seventh Annual Report of the Conference, the magazines published by the Friars Minor Conventual. Fr. Bede gave the titles of twenty-four magazines published by the Friars Minor Conventual. Classified according to languages, the Friars publish one magazine in Latin, two in English, fourteen in Italian, two in Polish, two in Roumanian, one in Hungarian, and two in German.

The editors of our American Franciscan magazines were commended for being so active in promoting the ideals of St. Francis and of his Order. The Friars were therefore urged to support in every way possible the magazines published at home, but not to neglect the interests of the scholarly magazines published by the Friars abroad. It was gratifying to learn that the American Friars have sent in almost 150 subscriptions for the new quarterly, the *Antonianum*, published by the Friars of the International Franciscan College of St. Antony in Rome. A personal interest attaches to the magazine since the Rev. Claude Mindorff, O.F.M., of the Cincinnati Province and an ardent friend of the Conference, is on the board of Editors and may be relied upon to report in its pages on the work of the American Friars.

A similar interest attaches to the publications of the College of St. Bonaventure in Quaracchi since the Rev. Edwin Auweiler,

O.F.M., Ph.D., likewise of the Cincinnati Province, has joined the staff. The American Friars are naturally expected to take a deep interest, for instance, in the first volume of the monumental edition of the works of Alexander of Hales since Fr. Edwin collaborated in the editing of the text.

Other works commended to the attention of the Friars were the *Basilika des Hl. Franziskus in Assisi* by Fr. Beda Kleinschmidt, O.F.M., and Dom Subercaseaux' series of fifty water colors depicting the life of St. Francis and published in what has rightly been called "the most beautiful book of 1925." (Marshall Jones Co., Boston, Mass.)

The Rev. Bede Hess, O.M.C., National Chairman of the Third Order in the United States, bespoke the interest of the Friars for the Second National Convention of the Tertiaries to be held in New York, Oct. 3, 4, 5, 1926. He assured the Friars that the ascetical note struck by our Conference would be taken up by the New York Convention, and he asked the Members of the Conference to attend the Meeting of the Tertiaries so as to use their influence to spread among the Brothers and Sisters of the Third Order a deeper understanding of the real spirit of the Saint. He contended that they would be assisted in this endeavor by the Encyclical *Rite Expiatis* issued by Pope Pius XI. to commemorate the seven hundredth anniversary of the death of the Poverello. Reference was also made to the admirable translation of the Encyclical made by the Rev. Dr. James H. Ryan and distributed by the National Catholic Welfare Conference.

The Chairman read a letter from Dr. James J. Walsh asking the co-operation of the Friars in editing short biographies of eminent Franciscans.

The Publicity Committee was instructed to send a telegram to His Eminence Cardinal Bonzano, Papal Legate to the Eucharistic Congress, and Cardinal Protector of the Franciscans. Cardinal Bonzano has been taking a deep interest in the Conference, and deeply regretted that his itinerary did not permit him to attend our Meeting.

A vote of thanks was offered to *The Record*, *The Courier-Journal*, and *The Herald-Tribune*, all of Louisville, for having given so much publicity to the Meeting of the Conference. A vote of thanks was offered also to the News Service of the National Catholic Welfare Conference for publicity given repeatedly during the year.



The Friars decided to take up the subject of homiletics at next year's Meeting. All seemed to agree that after having discussed at this year's Meeting the means of self-sanctification it was logical to take up next year the discussion of the ways and means to assist others in their striving after saintliness.

The final business of the Meeting was the election of officers for the ensuing year. The following Friars were elected by ballot:

*President*, Fr. Thomas Plassmann, O.F.M., Allegany, N. Y.

*Vice-President*, Fr. Raphael M. Huber, O.M.C., Washington, D. C.

*Secretary*, Fr. Felix M. Kirsch, O.M.Cap., Washington, D. C.

The following Friars were chosen as members of the Executive Board of the Conference: Province of the Holy Name, Fr. Thomas Plassmann, O.F.M.; Province of the Sacred Heart, Fr. Conradin Wallbraun, O.F.M.; Province of St. John the Baptist, Fr. Urban Freundt, O.F.M.; Province of Santa Barbara, Fr. Joseph F. Rhode, O.F.M.; Province of the Immaculate Conception, Fr. Sixtus Ligario, O.F.M.; Province of the Assumption of Our Lady, Fr. Cyril Piontek, O.F.M.; Canadian Province, Fr. Simon J. Archambault, O.F.M.; Conventual Province of the Immaculate Conception, Fr. Raphael M. Huber, O.M.C.; Conventual Province of St. Antony of Padua, Fr. Cyril Kita, O.M.C.; Capuchin Province of St. Joseph, Fr. Theodosius Foley, O.M.Cap.; Capuchin Province of St. Augustine, Fr. Felix M. Kirsch, O.M.Cap. Fr. Paul Vollrath, O.M.C., was subsequently chosen to represent on the Executive Board the new Conventual Province of Our Lady of Consolation.

The Chairman gave thanks, before adjourning, to the Holy Spirit Who had blessed our Meeting with His Presence as manifested in the deliberations and in the sweet harmony and brotherliness of the gathering. In paying tribute to Fr. Paul Vollrath, Rector of the College, and to Fr. Andrew Maas, the genial guest-master, as well as to all the Friars of Mt. St. Francis, for their unstinted hospitality, Fr. Thomas declared that the Friars who had previously been hosts to the Conference at the various meeting places always seemed to vie with one another in outdoing all that had been done previously for their guests, but that he was ready then and there to vote the hosts of Mt. St. Francis "the noblest

Romans of them all." It was very gracious on the part of the hosts to arrange that all visiting Friars be taken in the afternoon to Bardstown, Ky., and other points of interest in and near Louisville.

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## THE FRANCISCAN BIBLICAL SOCIETY

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The members of the Franciscan Biblical Society met for two interesting meetings during the eighth annual gathering of the Franciscan Educational Conference. There were present Fr. Thomas Plassmann, O.F.M.; Fr. Raphael M. Huber, O.M.C.; Fr. Alexis Gore, O.M.Cap.; Fr. Timothy Monahan, O.F.M., and Fr. Romuald Mollaun, O.F.M. Fr. Thomas presided as Chairman of the meetings.

The Secretary reported that the various members of the society were actively engaged during the past year in the work which had been outlined for them.

Several points of importance were discussed, particularly the advisability of publishing introductory and exegetical works and of translating other Biblical writings. It was also proposed that the individual members write and publish short monographs on Biblical problems of the day, the purpose being to acquaint our Catholic people more thoroughly with the Bible, and to instruct and inform truth-seeking Christians. The members were asked to gather topics of appealing interest and to send these to the Secretary.

FR. FELIX M. KIRSCH, O.M.Cap., *Secretary.*

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# PAPERS AND DISCUSSIONS

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## OPENING ADDRESS

FR. THOMAS PLASSMANN, O.F.M., S.T.D., PH.D.

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*“In illo tempore: Exsurgens Maria, abiit in montana . . .  
et salutavit Elisabeth.”*

IT seemed quite accidental that our present Meeting should open on the feast of the Visitation of the Blessed Virgin and that it should be held under the hospitable roof of the Conventual Fathers in this beautiful hill country of Indiana. But when I ponder over the above words which occurred in this morning's Gospel I cannot help but observe a striking resemblance between the visit of our Blessed Lady in the hill country of Judea and our present gathering.

The Seventh Centenary of the death of our Seraphic Patriarch sheds its brilliance upon this meeting. Before us lies the Encyclical “Rite expiatis” in which the Successor of St. Peter arouses the world to follow the footsteps of the most Christ-like man, St. Francis of Assisi, and the powerful words of Christ's Vicar cannot but fill with holy pride and enthusiasm the hearts of all the sons of the great Patriarch. And they have come here from far and near, from the North and the South, from the Atlantic and the Pacific—as if this great continent belonged to the Poor Man of Assisi. Our delegates represent the three branches of the Franciscan Order and nearly every Franciscan province in this country. There is an inspiration in renewing old friendships, especially when this is done under such glorious auspices. For after all we are gathered here together as brethren and as sons of the great Father whose daily exhortation was: “Fratres, nunc incipiamus ut proficiamus, quia usque nunc parum profecimus.” In truth we may say that our Educational Conference is inspired by the same motives which urged our Seraphic Founder to follow out with such love and spirit the divine behest: “Vade, Francisce, repara domum meam quae labitur.” For the work of Education, if understood in the sense and spirit in which it is sponsored by this

Conference, constitutes the strong wall of the Temple of Holiness according to the old Franciscan motto: "In doctrina et sanctitate."

"Et ait Maria: Magnificat anima mea Dominum." It is no mere coincidence that this, our Eighth Annual Meeting is to deal with the "Magnificat" of all Franciscan Studies, with the Science of the Saints which is the Queen of all the sciences, human and divine.

The progress in our educational work has been steady and logical. In the spirit of St. Bonaventure's "Itinerarium mentis ad Deum" we have passed on from the lowly to the sublime, from the human to the divine, from the natural to the supernatural sciences. Our past program comprises the subjects of the Classics and Linguistics, History and the Natural Sciences, Philosophy and Theology. To-day we move on to the "mountain apart." We should call it Mount Thabor, but we may be permitted to call it, in Franciscan parlance, La Verna. We do not pretend that there is an essential difference between Franciscan Asceticism and the Asceticism of any other Order or School. As all roads lead to Rome, so do all holy lives lead to God. But there are certain characteristics in the Franciscan Spiritual Life which the sons of St. Francis cherish as their sacred heritage, characteristics that may be observed in the lives of St. Leonard and St. Elisabeth, St. Lawrence of Brindisi and St. Joseph of Cupertino, St. Bernardine and St. Capistran, St. Clare and St. Margaret, St. Antony and St. Bonaventure, in fact, in the lives of all the Saints of the Seraphic Calendar.

It is not an easy matter to define these characteristics, and it is still more difficult to account for them by philosophical analysis, for "the Spirit breatheth where He will." Concrete expressions of the Franciscan spirit and of Franciscan spirituality may be seen in the motto of the early Franciscan Mystics, "Amo ut intelligam," or in the Bonaventurian doctrine of the "fruitio beatifica," or even in the Scotistic teaching on the "principatus voluntatis"; but all these are only faint reflections of the burning fire of Charity in the heart of the Seraphic Father that made him exclaim on La Verna's heights "Christo confixus sum cruci," that inspired him to seek from the Gospel of the Crucified the very marrow, and work it into a rule of life for his brethren, and that made his whole life ring with the simple and solemn prayer: "Deus meus et Omnia."



# THE ASCETICISM AND MYSTICISM OF ST. FRANCIS OF ASSISI

FR. ANTONY LINNEWEBER, O.F.M.

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## SYNOPSIS

### I.

#### A COINCIDENCE

The subject of this paper an appropriate one for the Franciscan Educational Conference of 1926.

### II.

#### AN EXPLANATION

A difference in degree between the asceticism and mysticism of St. Francis and Franciscan asceticism and mysticism.

### III.

#### THE PARADOX OF GALILEE

Christ was a man of sorrows. He took upon Himself the burden of the world's sins. At the same time He enjoyed the Beatific Vision always. His life was a Divine Paradox.

### IV.

#### "FOLLOW ME"

We must take up our cross and follow Christ; at the same time, Christ wants us to rejoice always.

### V.

#### THE PARADOX OF ASSISI

Francis led a life of extreme self-denial; at the same time he was always cheerful and happy. This paradox of Assisi is an aid in the study and imitation of the Paradox of Galilee.

### VI.

#### "HAVING NOTHING AND POSSESSING ALL THINGS"

2 Cor. 6:10.

1. Seeing God the Father, the Creator and Preserver.
2. Francis.
3. A Paradox: Poverty—"Having Nothing." Seeing the Creator and Preserver and possessing all things.
4. The Reformer: A Reformer by demonstrating the paradox; poorest and yet richest of men. No happiness unless our life is a paradox, unless we are poor in spirit and see God. The greater the paradox the happier we shall be.

## VII.

**"NEVER LESS ALONE THAN WHEN ALONE"**

1. Seeing God the Son our All.
2. Francis.
3. A Paradox: Chastity—"Alone." Seeing our All. "Never less alone than when alone."
4. The Reformer: A Reformer by demonstrating the paradox alone and possessing One who is All. No happiness unless our life is a paradox, unless we are lonely and find Jesus Christ our All. The greater the paradox the happier we shall be.

## VIII.

**OBEDIENCE AND VICTORY**

—Prov. 21: 28.

1. Seeing God the Holy Ghost. The External Mission of the Holy Ghost.
2. Francis.
3. A Paradox: Obedience. In Chains. Seeing Our Guide. Victory.
4. The Reformer: A Reformer by demonstrating the paradox: "The last and the first of men." No happiness unless our life is a paradox, unless we are obedient and see our Divine Guide.

## IX.

**DESOLATE YET MANY CHILDREN**

—Is. 54. 1.

1. Seeing God the Holy Ghost. The Internal Mission of the Holy Ghost.
2. Francis.
3. A Paradox: The Religious State. "Desolate." Seeing the Sanctifier. "Many Children."
4. The Reformer: A Reformer by demonstrating the paradox: A Religious and yet the Spiritual Father of the largest spiritual family in the Church. No happiness unless our life is a paradox: unless self is crucified and Christ is born and grows in us and in those for whom we are responsible. The greater the paradox the happier we shall be.

## X.

**THE HERALD OF THE GREAT KING**

Francis taught us how to follow Christ, how to be sorrowful yet always rejoicing.

**EPILOGUE**

Perfect union with Christ the essence of the asceticism and mysticism of St. Francis of Assisi.

## I

**A Coincidence** This is the eighth Educational Conference held by the Franciscan Fathers of the United States.

The topic for the 1926 Conference is ASCETICAL THEOLOGY. It is a coincidence that this subject of subjects was chosen for this year's session.

This is the seven hundredth anniversary of the death of St. Francis and hence it was appropriate to select a topic near and dear to his heart. Had any other subject been chosen, Francis would not have been the central object of interest during these days. Our Holy Father St. Francis is known as the most Christ-like ascetic and mystic of history: and, therefore, it is not only becoming, but also logical to devote the first paper to the asceticism and mysticism of St. Francis of Assisi.

## II

It might be well to say a word in order to explain why the subject of this paper is "The Asceticism and Mysticism of St. Francis of Assisi," and not "Franciscan Asceticism and Mysticism." The

**An Explanation** reason is that there is a difference between the asceticism and mysticism of St. Francis and that of his disciples. Francis is a most unique personality, not only in the Church, but also in the Order which he founded. Up to the time of Francis, men considered it practically impossible to get beyond the spirit of the Gospel. The man of Assisi was the first one to prove that it is possible to live up to the letter of the Gospel as well. In all probability no man will ever be called by Providence to reach the heights of Gospel asceticism and mysticism attained by St. Francis.

The spirit of St. Francis was put into words, as far as such a thing can be done, by his followers, especially by St. Bonaventure; and the system built up by these learned and saintly men is called "Franciscan Asceticism and Mysticism."

"It has been said that there was only one Christian who died on the cross; it is truer to say in this sense that there was only one Franciscan, whose name was Francis." (Chesterton, p. 215)<sup>1</sup>

<sup>1</sup> All quotations from G. K. Chesterton are from his book "*St. Francis of Assisi*," Copyright, 1924. George Doran Co., Publishers.

## III

The life of Jesus Christ on earth was a paradox. He was "sorrowful yet always rejoicing." The source of His joy was the Beatific Vision. "From the first moment of His human existence the soul of Christ enjoyed the Beatific Vision." *The interior and exterior sufferings of His life were the source of His sorrow.*

From the first moment of His existence Our Lord foresaw His whole career. Its every detail was always present to His mind and as the hour of fulfillment arrived He actually experienced the interior and exterior sufferings He had seen in vision from the beginning. "Know then, my daughter," Our Lord once said to St. Catherine of Bologna, "that from the first moment of my Incarnation I was a man of sorrows. I never lost sight of all the pains of my life, either interior or exterior, all the torments of My Passion, or My cruel and ignominious death. And because I knew, at the same time, the anguish which my dearest and most innocent Mother would have to suffer in them, this thought greatly aggravated the weight of my sorrow. But what put the finishing stroke and rent My Heart, was the foreknowledge which I had of the ingratitude of man; how they would slight My love, making ill use of their redemption, which had cost Me such a great price, and forfeit irrevocably both grace and glory.

"Every Friday when I pictured to Myself, more forceably and continuously, all the torments of my cruel passion, I experienced an agony still more increased by the thought that My sweetest and most amiable Mother was to witness this heart-rending sight.

"Wednesday was also a day of great bitterness to me, because I foresaw that it would be the day on which I should say farewell to my Mother and part from her, and that my treacherous disciple would sell his soul for thirty pieces of silver. Such were, during thirty-three years, my interior sorrows caused by this contemplation which I never interrupted.

"As to the sufferings which I endured on Good Friday, no human intelligence can comprehend them. They were such that my body could not have borne them had it not been for its close union with the Divinity."

The Beatific Vision did not, therefore, make Our Lord immune to suffering. His life was a combination of extremes—of extreme



joy and of extreme sorrow. Now He is rejoicing without suffering. But, as long as He was on earth the two extremes always met. His life was the Divine Paradox of Galilee.

#### IV

Our Lord taught us by word, but above all, by example. His message can be put into two words: "Follow Me." When He bade us follow Him, however, He did not wish our stay upon earth to "Follow Me" be a time of self-denial only; He wanted us to have a source of joy as well. He wished our life, like His, to be one of sorrowing, yet always rejoicing. He wanted our life to be a paradox.

St. Francis and his followers made life a paradox. They practised extreme self-denial, yet they were never gloomy. They were the happiest of men. "The whole point about St. Francis of Assisi is that he certainly was ascetical and he certainly was not gloomy." And "It is utterly useless to study a great thing, like the Franciscan movement while remaining in the modern mood that murmurs against gloomy asceticism." (Chesterton, p. 118-119)

#### V

Christ was a God-man, the Innocent One, yet He was always sorrowful. We are men, the guilty ones, and we too are always sorrowful. An infinite difference! Christ was a God-man who saw God face to face in this world and always rejoiced. We are men who can see God in this world, but only by faith; an infinite difference. Christ's life was a divine paradox, while ours is a human paradox. Bellord says: "All the virtues we can conceive of existed in Our Lord in supreme perfection, except such as were incompatible with His Divinity, like repentance for personal sin and faith."

Hence, if we want to find a model whose life was a perfect combination and blending of sorrow and of joy, of self-denial and the continual vision of God by faith, we must turn, not to Christ, the Divine paradox, but to one who solved the problem of following Christ, in so far as it is possible for man to do so; we must turn to a human paradox. I have selected Francis as an ideal, not because I am a Franciscan, not because this is a Franciscan Conference, not because this is the anniversary of the death of St. Francis, but because I am forced to turn to the most perfect paradox next to that of Galilee—the paradox of Assisi—St. Francis.

## VI

*"Having nothing and possessing all things."*—2 Cor. 7: 10.

The first reason for rejoicing always is that we can always see the Creator and Preserver. Where is He? He is everywhere. "Do not I fill the earth," saith the Lord. By seeing God, I mean

**1. Seeing God the Father, the Creator and Preserver**

knowing that He exists. Reason and faith enable me to see God everywhere. I raise my eyes to Heaven and behold the firmament dotted with stars. The stars I see are but a few of the countless heavenly bodies invisible to the naked eye. I read a standard work on astronomy; I read on and on with increasing interest, and as I lay the book aside, spontaneously there rises to my lips the exclamation: Verily "the heavens show forth the Glory of God and the firmament declareth the work of His hands."

I next discover that the planet on which I live is a mere speck in creation. I read of our "Palace Wonderful" and learn about the mineral, the vegetable and the animal kingdom. And as I turn from the written story of Nature's wonders I whisper the words of the Psalmist, "O Lord, our Lord, how admirable is thy name in the whole earth."

Not only do I see the Creator everywhere, but I see also the Preserver of the universe. I learn that it requires omnipotence not only to create a world out of nothing, but to keep it in existence and to prevent it from falling back into nothingness. And not only do I see the Creator and Preserver, but I also hear His voice. By this I mean that created things speak to me about the perfections of their Creator and Preserver. If I do not see the Creator and Preserver everywhere, I "have eyes and see not"—I am blind; and if I do not hear his voice, I "have ears and hear not"—I am deaf.

"In vain throughout each changeful year  
Did nature lead him as before;  
A primrose by a river's brim  
A yellow primrose was to him  
And it was nothing more."

Francis saw God, the Creator and Preserver, everywhere. He was not blind, nor did he go about with downcast eyes. He took

in every detail of the panorama before him. He was an expert in the divine alchemy of transforming the wonders of nature into nourishment for his soul. Francis saw God in the firmament and in all inanimate things; in trees and plants, flowers and fruits. He saw Him in animals, fish and birds and in the smallest insects. It is told of him that he picked up a worm in the road one day and carried it to a place of safety lest someone should tread on it and end its life and message. He realized that the efforts of all men combined could not produce so much as a blade of grass or restore it to life after it had withered.

Francis not only saw God, but he also heard His voice. Created things were no strangers to him. They were his brothers and sisters, and so he called them. All nature proclaimed its message and he never missed a word. He heard God. Books interested him only so far as they were means to know, love and serve God better.

If learning is used as a means to know better the Creator and Preserver it is a great blessing. Francis realized that. He approved of scholarship for the man who had to teach. He had to preach to the heart of educated and uneducated. And this art is not acquired in the schools.

Francis not only understood creatures, but they also understood him and obeyed him. "Little Sisters," he would say to the birds, "If you have now had your say, it is time that I also should be heard." They would make no sound after that and remain motionless until after he had finished his discourse. They must have felt their loss when death robbed them of their big brother.

The familiarity of Francis with created things, living and inanimate, was the nearest approach to man's condition before the Fall. If he allowed himself to become absorbed in the contemplation of the beauties of nature the result was ecstasy. A selfish man sees in a gift neither the giver nor the beauties of the gift. He sees only himself and the benefit which the gift might be to him. In fact, he fails to see almost everything about it. In like manner, a selfish man sees neither Creation nor the Creator. He sees only himself and in created things but their smallest part—their practical value.

"Earth's crammed with Heaven  
And every common bust afire with God;  
But only he who sees takes off his shoes,  
The rest sit round it and pluck blackberries."

(Browning)

The unselfish man, however, sees God in Creation and studies with keen interest all the details of creation's marvels. He prays—

“Thou who hast given me eyes to see  
And love this sight so fair,  
Give me a heart to find but Thee  
And read Thee everywhere.”  
(Kemble)

Scripture calls riches the source of all evil. The Holy Spirit declares that a rich man will have to make extraordinary efforts not to succumb to the dangers of wealth. Even the lawful use of created things requires constant self-control. The acquisition, care and investment of money are a source of much anxiety and endless distraction. Francis, like his father, could have become a rich man. He could have enjoyed wealth, but he became a poor man instead by taking the vow of poverty. This meant extreme self-denial for human nature. He accepted the necessities of life as alms, mindful of the words of the words of the Gospel that “A laborer is worthy of his hire.” He carried out to the letter the Gospel counsels in regard to poverty. Bourdaloue confesses: “He was the most ardent, enthusiastic and desperate lover of poverty the world has ever known.”

Francis took the serious step of renouncing all his possessions, but not because he thought they would be the cause of spiritual ruin to himself. He was the type of hero who would have used wealth in a pleasing manner to God. He became poor, not because he was selfish and wanted to be care-free and escape the burdens of the rich; he became poor, not because he looked upon wealth as an evil in itself; but he chose a life of poverty because it was the necessary means of removing forever, every obstacle in the way of perfect vision and enjoyment of the Creator and Preserver. Francis accepted the call to devote his life to a glorious crusade. Men rested in created things instead of using them as guides to their Creator. But Francis saw, heard, praised, adored, thanked and enjoyed the Creator and Preserver and inspired men to do likewise. The distractions of a life spent in the pursuit of wealth would have made it impossible for him to have become the world's great lover of nature, the apostle of poverty and joy.

In the eyes of our saint poverty was not a cruel robber who deprived him of everything he had and left him penniless and



despondent; but a fair lady who led him into a promised land of perfect freedom. "He was as free as the wind, he was almost wildly free in relation to that world around him. The whole idea of St. Francis was that the Little Brothers should be like little fishes who could go freely in and out of that net. They could do so precisely because they were small fishes and in that sense, even slippery fishes. There was nothing that the world could hold them by; for the world catches us mostly by fringes of our garments, the futile externals of our lives. One of the Franciscans says later, 'A Friar should own nothing but his harp,' meaning, I suppose, that he should value nothing but his song, the song with which it was his business as a minstrel to serenade every castle and cottage, the song of the joy of the Creator in His Creation and the beauty of the brotherhood of man. In imagining the life of this sort of visionary vagabond, we may already get a glimpse also of the practical side of that asceticism which puzzles those who think themselves practical." (Chesterton, p. 150-151)

Francis saw more and more of God every day and less and less of created things. In the end he saw only God and the nothingness from which all things are made.

Jesus Christ was the Lord of Heaven and of earth. He might have enjoyed the good things of life., but He loved and practised poverty for our sakes. He took upon himself the burden of the world's sins, committed through the creature's abuse of the Creator's gifts. The hardships of a life of poverty foreseen and borne, day by day, in order to make reparation for mens' sins against their Creator and Preserver, made Our Lord a man of sorrows; at the same time He rejoiced always because he saw God face to face. His life was a Divine Paradox.

Francis lived a life of extreme poverty, and therefore, a life of deprivation and extreme self-control, and self-denial. On the other hand he saw the Creator and Preserver everywhere and always by faith. He was sorrowful, yet he always rejoiced. His life was a perfect human paradox.

He continued his mission of living and preaching poverty and happiness to the end of his life.

"It is certain that he held on this heroic or unnatural course from the moment when he went forth in his hair-shirt into the winter woods to the moment when he desired even in his death agony to lie bare upon the bare ground, to prove that he had and

that he was nothing. And we can say, with almost as deep a certainty, that the stars which passed above that gaunt and wasted corpse stark upon the rocky floor had for once, in all their shining cycles round the world of laboring humanity, looked down upon a happy man." (Chesterton, p. 119-120)

Francis became the Reformer of his age and of the world at large by demonstrating the truth of the paradox, "Having nothing and possessing all things." After living a life of poverty and enjoying the blessedness of seeing the Creator and Preserver everywhere, and of hearing His voice, he was prepared to effectually and enthusiastically to deliver his message; "Blessed are the poor in spirit." After all, men need not so much instruction, as inspiration, and the world's ideal teacher is not the brilliant man who knows and can impart theory only, but the one who knows from experience and is able to communicate his message with the enthusiasm that always goes with conviction.

Francis gave up everything and found that he gave up nothing. Instead of possessing nothing, he possessed all things. He gave up all he had or might have acquired only in so far as it was a disturbance, but not in that it was a means the better to know, love and serve God. He was the world's richest man because he was the poorest of men. All things belonged to Him. He saw and enjoyed them. He gave up only the cares, the slavery, the responsibility of ownership. He dethroned the almighty idol mammon and enthroned the almighty Lady Poverty. She alone is powerful enough to sweep away the obstacles which wealth places between man and the vision and perfect enjoyment of His Maker.

Francis reminded man that he is the king of creation and that all created things belong under his feet; that the master's place is at the feet of the Creator and Preserver of all things; and his duty, joyful adoration and thanksgiving. Francis envied no man, however rich; rather, he made the wealthy envy him, the rich "Little Poor Man." He pitied the man who neither saw nor heard his Creator and Preserver more than the man who was blind and deaf.

Francis did not write a treatise on creation; neither did he write a book on the right use of created things. He taught the world by his example. He saw God and, therefore, possessed all things in so far as they served as rungs for a ladder ascending

from earth to Heaven. He, the son of a rich merchant, with a promising future, became a poor man by choice, stood at the side of the God-man who had not where to lay His head; and he was proud of the distinction. All he had to say was, "Be ye followers of me as I am of Christ."

Men had to admit that he was a real reformer, that he practised and proved what he preached with such genuine enthusiasm. He loved his Lady Poverty, practised her precepts and never ceased to sing her praises. He told men that they need not go as far as he by taking the vow of poverty, but declared that they must be poor in spirit if they would see and hear and enjoy their Creator and Preserver and be happy. They must not be entirely taken up with creatures and thereby forget their Maker.

He reminded the rich man of the fundamental fact that the Invisible Creator is the one and only infinite and satisfying possession; and that His visible gifts are blessings fraught with real danger. The rich man saw no God above him. He saw only himself, and in created things, only the means of self-gratification. The poor man, likewise, failed to see the Creator. He too, saw only himself; and in poverty, the one obstacle to happiness.

Both rich and poor did not hesitate to use unlawful means to acquire and increase their possessions. They were convinced that the sinful use of created things, because it required no control, was a foretaste of Heaven; that the lawful use of created things, because it required control, was a foretaste of purgatory; and that poverty, because it required perfect self-control, was a foretaste of hell. Francis proved that they were wrong. He admitted that poverty means privation to fallen human nature but not to the man of faith in us. He showed them by the convincing proof of his life, that actual poverty, or the spirit of poverty and happiness are not incompatible; that they are a paradox and not a contradiction; and that the sinful use of created things and happiness are incompatible and contradictory. He never tired of repeating his message:

"All sin bears hidden seed of misery  
However fair may be the form it wears,  
However sweet may be the feast which it prepared;  
However soft the voice of flattery,  
E'en though it seems an angel from the sky.  
Down stooping gently, but to soothe our cares,

And of some freer life to make us heirs,  
With promise of a God-like destiny:  
Still must we flee if hope of bliss be ours,  
No guilty conscience ever yet was glad;  
God works with all His universal powers  
To make the evil doer inly sad.  
A moment's joy whole years of peace devours  
And who seek happiness in sin are mad."

(J. L. Spalding)

The men of his day listened to Francis. They understood the sermon of his life and took it to heart. They became poor in spirit; many even giving up all their possessions to the poor, and followed him. The echo of the sermon of his life of poverty caught the attention of the whole world in the centuries which have since elapsed, and the praises of his irresistible Lady Poverty, together with his happy life will continue to resound in the ears and hearts of men till the end of time.

"The whole point of him was that the secret of recovering the natural pleasures lay in regarding them in the light of a supernatural pleasure." (Chesterton, p. 104)

Francis was happy, unspeakably happy and free and he could not tolerate unhappiness and slavery. "It is only the devil and his followers" he declared, "who ought to be sad, and we, on the contrary, should always rejoice."

When he met an unhappy man he said, "Friend, go to Confession. Man is the only creature endowed with intelligence and free will; he is the only one who has the power to disturb the harmony of the universe. If you have used the Creator's gifts in His very Presence to offend Him, repent, ask forgiveness and then return and join the mighty chorus of Creation in its harmonious hymn of praise, adoration, and thanksgiving."

We shall never succeed in our work of reform, in our efforts to induce men to break with sin and to use God's gifts according to His Holy Will; we shall never inspire men to renounce all to follow Christ and Francis and Lady Poverty, if we speak only of the hardships of such a life. We must be poor and happy and preach the whole Gospel. We must preach poverty as a means of seeing and enjoying God. We must preach the Gospel paradox,



"Having nothing and possessing all things." We must be fearless in our deductions from first principles; and with spirit and confidence; our voices must ring out, reminding men that God is which IS, and that outside of Him there is nothing but darkness, disorder, negation and utter boredom. We need, to-day, reformers who will preach and practice the Gospel as taught and practised by Christ and His human interpreter, the Poor Man of Assisi.

He was the poorest and yet the richest of men. He was as nothing and possessed nothing, and yet He possessed Him who is All, and in Him all created things in so far as they were means to see God, to love and serve Him in this world, and thereby to deserve to possess and enjoy Him forever in Heaven.

"The sun-tipped clouds, the stars above,  
A thousand things that glow and shine,  
A million symbols of God's love  
Now are and ever will be mine."

## VII

*"Never less alone than when alone"*

The second reason for rejoicing always is the vision and enjoyment of God the Son, our All. But where shall we find Him? As God, He is present everywhere. As God-Man, He is present

**1. Seeing God the Son, our all** on earth only in the Blessed Sacrament of the Altar. How can we see Him? By faith.

"Faith is the evidence of things that appear not." By faith we can see Our Lord in the Sacrament of His Love; by faith and hope and love we can lead a life of constant union with Him. He is the Vine, we are the branches. By faith we can see Christ who was born of Mary once and in one place; by faith we can see Him born again, as it were, to-day in countless places every moment of the day and night.

"Five whispered words from his trembling lips  
The priest, in awe commands,  
And Mary's Babe of Bethlehem  
Is cradled in his hands."

"Not less doth God seem to do when He deigneth to descend daily from heaven upon our Altars, than He did when He assumed human nature and became incarnate." (St. Bonaventure)

Jesus Christ wanted the Bloody Sacrifice of Calvary to continue in an unbloody manner to the end of time. At the Last Supper He showed His Apostles how this was to be done. He consecrated bread and wine and told them to do what they had just seen Him do for a commemoration of Him. The Apostles and their successors carried out His command to this day, and they will continue to consecrate bread and wine until the end of time. There are several hundred thousand Catholic priests in the world to-day, and since Holy Mass is offered up in the morning, there is not a moment of the day or night when, owing to the difference of time in different parts of the world, Christ is not being born again somewhere upon Our Altars. He is born again to offer Himself to His Heavenly Father as an infinitely perfect sacrifice of adoration, thanksgiving, propitiation and petition. He is born again to be our spiritual food and drink, to bless us at Benediction, and finally, to be our All in the Tabernacle. He is the Tabernacle to receive our visits or to visit us when we are no longer able to visit Him. Thus are being literally fulfilled the words of the Prophet: "From the rising of the sun even to the going down of the same, My name is great among the Gentiles; and in every place there is sacrifice and there is offered to My name a clean oblation, for My name is great among the Gentiles, saith the Lord of Hosts."

We can not only see Our Lord in the Blessed Sacrament by faith, we can also hear His voice repeating the paradoxical invitation: "If any man will come after Me let him deny himself," and "I will refresh you." Verily there is no nation "that hath Gods so nigh them as our God is present to all our petitions." We have the Real Presence, the rest of the world has the real absence—an infinite difference.

St. Francis saw God the Son, his All, in the Blessed Sacrament. From the beginning of his conversion he was interested in churches, the earthly homes of Jesus Christ. He was not interested in monasteries. The Friar, unlike the Monk of old, was to mingle freely with the world. His protection was to be not the enclosure, but the knowledge, love and service of Jesus Christ; his safety, a life of union with Jesus in the midst of the distractions of the world; his home, the Church where Jesus Christ was present. Francis had no objection to buildings and enclosure, if they became necessary to keep people out; but he realized that they were no cure if they became necessary to keep the Friar in to save him from the world's corruption.

Francis devoted his time to the restoration of neglected churches. Heaven was calling him to restore the Church, but he thought the call meant to restore crumbling church buildings. When he found a neglected church or chapel he gave it a thorough cleaning and decorated its altars. He loved cleanliness. It was the luxury of the poor in which he indulged and he wanted his Friars to indulge in the same luxury. If Francis was solicitous about the buildings in which Christ dwelt, he was, needless to say, far more concerned about the sacred vessels. "Let all those," he declared, "who administer such most holy mysteries, especially those who do so indifferently consider among themselves how poor the chalices, corporals and linens may be where the Body and Blood of our Lord is sacrificed." He wanted the churches in charge of the Friars to be simple and clean so that the poor could come and pray and enjoy visits with their All, without the worry of maintaining elaborate houses of worship.

Francis had the greatest reverence for priests. He claimed that he would greet a priest before an angel, because to the priest of the New Law was given powers not given to the angel; because, as he put it, priests alone consecrate and administer all that we see of the Most High Son of God in this world. Francis did not become a priest, he remained a deacon. As such, he could assist the officiating priest at the Altar; he could distribute Holy Communion; he could preach the Word of God. We do not know just why he did not become a priest, but it is certain it was not for selfish motives.

St. Francis intended to found a contemplative order of men, who, by their life of prayer, penance and holiness would make amends to God for the world's neglect of its most sacred obligations. But at the command of Christ Himself, he established an order of men who combine the active and contemplative life and thus walk in the footsteps of the Holy One, Jesus Christ, "Who went about doing good." Francis did not lead the active life of a priest, nor did he lead the contemplative life of a lay-brother. He led the life of a deacon; he became the General of the Order he founded, and spent his leisure time at the foot of the Altar, and there became the Saint of Love, the Seraph of Assisi. Francis always remained a contemplative at heart.

"Desire for foreign travel," he might have exclaimed; "please reflect on this point which is a platitude of platitudes, that in

possessing Christ you possess the Lord, the Creator of Heaven and earth, and that when you are in the Presence of Him who thought and loved you into being, there is no sight or sound that you do not possess in the chapel." (R. H. Benson)

The Creator divided the race into two groups—men and women. In the beginning He gave them the command to increase and multiply. Woman is, therefore, man's mate in giving life to children. The marriage contract, under the new Law, binds the contracting parties for life. "What God hath joined together let no man put asunder." Ideal married life is wonderful. But not all are obliged to enter the matrimonial state. "There are eunuchs who were born from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the Kingdom of Heaven." Scripture, referring to the last class adds: "He that can take let him take it."

Ideal women are rare. "Who shall find a valiant woman, far and from the uttermost coast is the price of her."

Francis might have gone in quest of such a woman. He might have become one of the greatest human lovers of history. He became a eunuch for the Kingdom of Heaven, however; he took the vow of chastity. He thereby became incapable of contracting a valid marriage by the law of the Church. By this vow he furthermore pledged himself to observe perfect chastity of body and mind, so that every act committed contrary thereto would constitute a double sin. "The troubadour who said that love set his heart on fire separated himself from women." (Chesterton, p. 16) This meant the extreme of self-denial for human nature, for a loving, passionate nature like his. St. Alphonsus calls the Sixth Commandment the "difficult Commandment" and claims that the violation of this law of God in thought, word and deed has been the ruin of more souls than the violation of any other.

Francis realized that it was in him to become a seraph of love; but he realized as well, that he was a man with a fallen nature, and if he allowed himself to drift, that it was in him to become a libertine.

Francis avoided the occasions of sin; he kept his "brother ass," as he called his body, in subjection. He did not take the vow of chastity, however, because he feared that he would become a victim of lust without it: "Woe to him that is alone," did not apply to



him, as we shall see; nor did he take the vow in order to escape the trials of married life, nor because he was selfish or cowardly. He did not choose a life of chastity for its own sake. He took the vow as a means to an end. It was the necessary means to remove completely the last obstacle in the way of the vision and perfect enjoyment of Jesus Christ, his All. "He that is without wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife and he is divided."

Francis saw and enjoyed the vision of Christ, his All. And seeing Him, it is not surprising that he accepted the proposal of Jesus Christ, his All, to accept Him as the Bridegroom of his soul. "A man can not even begin to see the sense of a story that may well seem to him a very wild one, until he understands that to this great mystic his religion was not a thing like a theory, but a thing like a love affair." (Chesterton, p. 22)

Bride of Jesus Christ, our All! This is the greatest dignity next to that of being His Mother. From the moment of his nuptials with his Love and his All, Jesus Christ, Francis considered his life on earth an exile. Heaven became the home for which he sighed; the Blessed Sacrament his trysting place; life, the one and only opportunity of loving Christ and being loyal to Him and of living a life of union with Him, the Invisible One, in the midst of created beauty and loveliness before seeing Him face to face.

How the world lamented the loss of that great lover, Francis. How it pitied him for foregoing the greatest thrill it knows—the thrill of human love. The world did not know of the invisible, the infinitely perfect, divine and human love he had found. "It knows that romantic love is a reality, but it does not know that divine love is reality." (Chesterton, p. 163) What a pity it is that most men live and die without reading those most fascinating of books, the works on asceticism and mysticism, which describe in detail the love experiences of those who see and hear Christ and have accepted Him as their Bridegroom.

"The conjugal tenderness of Hector and Andromache, the unwearied fidelity of Penelope awaiting through the long revolving years the return of her storm-tossed husband. . . the heroic love of Alcestis, voluntarily dying that her husband might live; the filial piety of Antigone; the majestic grandeur of the death of

Polyxena; the more subdued and saintly resignation of Iphigenia, excusing with her last breath the father who had condemned her; the joyous modest and loving Nausicaa, whose figure shines like a perfect idyll among the tragedies of the *Odyssey*—all these are pictures of perennial beauty, which Rome and Christendom, chivalry and modern civilization, have neither eclipsed nor transcended."

What a surprise it would be for a man like Lecky, who makes this statement in his *History of European Morals* to learn that the thrill Francis experienced in one single night at the foot of the Altar, far exceeded the combined thrills of all human lovers who ever lived or ever will live. Francis spent whole nights in church in a state of ecstasy, unable to suppress the cry: "My God and My All!" He gave up the companionship of one ideal woman waiting for him somewhere, only to find Christ waiting for him with open arms, and in Christ, all the Christ-like men and women of history. He gave up nothing and found everything. He gave up the finite and found the Infinite. He needed no pity; he was never less alone than when alone. He gladly relinquished what the man who is blind and deaf spiritually makes so much of—sensual gratification. Sex to him was a servant for whom he had no use and whom he dismissed. "The moment sex ceases to be a servant, it becomes a tyrant. "There is something dangerous and disproportionate in its place in human nature, for whatever reason; and it does really need a special purification and dedication." (Chesterton, p. 41)

The man, who for a clearly seen reason, freely controls himself is not trampling on a good thing, he is merely subordinating it to a better thing which he wants more; just as a man, however hearty his appetite may be, will freely and gladly and easily abstain from a heavy meal before a race in which he wants to win the honors and the prize. He would call anyone a fool who said he was trampling on his instincts for food and drink. It is evident that Francis, the lover of Jesus Christ, would never again be permitted to love a human creature with conjugal love; but it is equally evident that his vows did not prevent his loving men and women who shared his ideals, as friends in Christ.

Francis was a friend of St. Clare, and St. Clare a friend of Francis.

"In such friendships as these," writes Father Arsenius, O.F.M.,

"external beauty of the body plays no part at all, it is only the soul that loves. . . . Such truly spiritual friendships are rare and a great grace from God, and they suppose an already high degree of perfection. There is no fear of their becoming attached to others. They would rather see everything perish than give one fibre of their heart to creatures. They love God only and love nothing outside of Him, and themselves only because they are His. It is a very sublime state, which perhaps, I do not state very clearly, though God gives me the grace to understand it."

"If a man may well doubt whether he is worthy to write a word about St. Francis, he will certainly want words better than his own to speak of the friendship of St. Francis and St. Clare. I have often remarked that the mysteries of this story are best expressed symbolically in certain silent attitudes and actions. And I know no better symbol than that found by the felicity of popular legend, which says that one night the people of Assisi thought the trees and the holy house were on fire, and rushed up to extinguish the conflagration. But, they found all quiet within, where St. Francis broke bread with St. Clare at one of their rare meetings, and talked of the love of God. It would be hard to find a more imaginative image for some sort of utterly pure and disembodied passion, than that red halo around the unconscious figures on the hill; a flame feeding on nothing and setting the very air on fire." (Chesterton, p. 165-166)

Francis did not spend his life in a monastery. He lived in the world; he mingled with men. He was safe in the midst of dangers, because he saw Christ always; because he led a life of perfect union with Him; because he saw in creatures only what Christ gave them and nothing besides, save the nothingness from which they were made.

Francis passed the lovely mansions of his former associates; but the most fortunate and happy men of Assisi only served to make him think of his infinitely greater good-fortune. Happy men and women in their homes only made him think of Jesus Christ, his Lover and his All; it made him think of heaven, his home, because the home of Jesus Christ.

All this is a perfect mystery to the man who does not see or hear, to the man without faith; but it was no mystery to Francis, the Seraph of Love.

Jesus Christ loved chastity. He chose a virgin for a Mother, a virgin for a foster-father, a virgin for His favorite among the Apostles. Christ is a Virgin and gives a lover's love only to His chosen brides; and being infinite, He gives Himself to each as if he or she were the only one. He promised a special reward in Eternity to those who have made themselves eunuchs for the Kingdom of Heaven. Christ took upon Himself the debt of the world's sins of lust. The vision of these sins and the agony He had to endure because of them were ever before His mind. He was sorrowful indeed. At the same time He saw God and rejoiced always. His life was a Divine Paradox.

Francis led a life of chastity, a life of extreme self-denial for human nature. On the other hand, this life enabled him to see and enjoy, without disturbance, Christ his All, and his Lover. His life was a perfect human paradox.

Francis became a reformer of his age and a world-reformer by demonstrating the truth of the paradox: "Never less alone than when alone." A man of Francis' ardent temperament, neither a priest nor a lay-brother, but a deacon who concentrated his affections for a life-time on divine and human objects of love, in a way which calls for no restraint, became, as we might expect, a burning seraph of love. After enjoying for years the freedom which a life of chastity alone can give, and as a result, the blessedness of seeing and enjoying the vision of Christ; after hearing His voice day by day from the Tabernacle and in his heart, he was prepared to proclaim his message: "Blessed are the clean of heart." He gave up for life the privilege a man may enjoy of life-long companionship with an ideal woman in a home. He found, however, that just as poverty gave him all things and deprived him of nothing worth having, so chastity gave him the God-man, Jesus Christ, his All, and in Him all ideal men and women of all times, for time and for eternity.

Francis no doubt thought, as we are all apt to think when the time for complete renunciation arrives, that we are about to lose everything and retain but a lonely life of self-denial until we are called for our eternal reward. But he found that he had given up human companionship only in so far as it is a disturbance. He found Christ and friends in Christ, and forfeited nothing worth having. Francis found kindred souls in his first companions.

#### 4. The Reformer



He found a kindred soul in Clare. This resulted in one of those wonderful friendships of history which have ever been a refutation of the world's claim that such an angelic union between man and woman is an impossibility. Friendship is not a matter of choice. It is something that takes place automatically once there is certainty that there exists no obstacle to ideal union with others in Christ. Christ, Who is our All, was the bridegroom of St. Francis' soul; He was the Bridegroom of Clare. Both lived up to the letter and spirit of the Gospel; both led a life of extreme self-denial and of extreme joy. Their paradoxical lives were alike in every respect. After meeting Clare, and making certain that for her as for himself "to live was Christ and to die was gain," Christ became the bond of union between them; and the Divine bond remained because they never attempted to substitute it for one merely human.

Souls have a closer kinship than blood owns—  
As to the ear sweet sound, and light to eyes,  
So to the soul, a soul that trembling flies  
And blends with it, like soft, accordant tones.

Their thoughts, their hopes, their loves, their tender moans  
Unite and make celestial harmonies;  
To their deep yearnings come the same replies,  
And love for every fault with each atones.

Communion in the best is strongest tie,  
The bond that binds the lower self is weak,  
And custom will the easy knot untie;  
The love that lives upon a blooming cheek  
With the swift fading bloom will quickly die,  
And deathless love man in the soul must seek.

(J. L. Spalding)

Francis had no reason to envy any man. He had the pure joys of divine and human love, without the disturbing elements which follow in the wake of conjugal love. He was a happy man—supremely happy; and those who met him could not but envy his good fortune. He did not write a treatise on Jesus Christ, our All, Who, as God is present everywhere, and as God and man in the Blessed Sacrament; he did not write a work on chastity. He demonstrated by his life that a man who, by the vow of chastity,

had chosen Jesus Christ, our All, as his Lover, is not the loneliest of men, but a man who is never less alone than when alone. He delivered his powerful sermon of example. He, who might have become one of the world's greatest human lovers, now a virgin, stood at the side of the virgin Christ, and was proud of the distinction. "Be ye followers of me," he could say, "as I am of Christ." He loved and lived a life of chastity; he was a genuine reformer. He had found a cure for loneliness that worked.

You need not follow me, he said to his fellowmen, to the extent of taking the vow of chastity. Enter the sublime state of matrimony if you will, but remember that the companionship of one who is finite and mortal can not be a real and lasting cure for one who must ever remain restless until he rests in God. He reminded those who were alone and thought this the one cause of their unhappiness that they were mistaken. Men are convinced that free love, because it requires no control, must be a foretaste of Heaven; that union between one man and one woman, because it requires control, must be a foretaste of purgatory; and that a life of chastity, because it requires perfect self-control, a foretaste of hell. But Francis proved that they were all wrong. He admitted that this is true as far as fallen human nature is concerned, but that it is anything but the case as far as the man of faith in us is concerned.

Francis was a successful reformer because he brought out the dominant feature of sex-education — namely, self-control, as a means, a small price for the vision and perfect enjoyment of Jesus Christ, our All.

"The principal, dominating feature of sex education should not be an explanation of sex functions, but an introduction to the inexhaustible power of the human spirit and its capacity for dominating the animal nature and controlling its demands." (Prof. F. W. Foerster)

Francis showed by the convincing proof of his life that chastity or the legitimate use of sex, in the case of those who make the matrimonial contract, and happiness are not incompatible. They are a paradox, not a contradiction, and that, on the other hand, lust and happiness are incompatible and a contradiction. Pascal declares, "The true good should be such that all may possess it at once and without diminution and without envy, and that which

none can lose against his free will." This good is Jesus Christ and the companionship of Jesus Christ. But, since men are spiritually blind and deaf and do not see or hear Jesus Christ in the Blessed Sacrament and do not live a life of union with Him, the world is full of unspeakably lonely men and women, trying to distract themselves in order to forget.

"Oh that pitiful cry of the human heart for God! The shriek of the drowning mariners, the sobbing of the lonely women at night, the tears of little children, the silent weeping of strong men—all the miseries that well up in one unceasing Jeremiad from the bruised heart of humanity, are a chorus of Jubilates, hallelujahs, compared to this. Stifle it, O philosophers, under the cumbrous phraseology of your inconsistent and puerile systems, bury it deep down under the Cyclopedian masonry of your definitions and answers; you can no more quench that eternal and pitiful cry in the heart of humanity than you can check the action of wind and wave or quench with your feeble breath the star galaxies of Heaven." (Canon Sheehan)

The men who see no Creator above them, who see only themselves; those who see in created things not means to know, love and serve God, but means of self-gratification, these same men fail to see their one companion in this world, Jesus Christ, who said, "I am the beginning and the end." They see only themselves and in their fellowmen, not fellow companions of Jesus Christ, our All, but companions made to end their loneliness and to satisfy their craving for companionship. Lonely man turns to his lonely mate in the great work of perpetuating the race; he seeks relief and contentment and satisfaction in the companionship of a woman, but she can not cure his loneliness; the venture is bound to end in disappointment. What is a finite creature? Nothing—and if God should withdraw His Hand for a moment, a finite creature would fall back into the nothingness from which she came. We are only what God made us. We are gifts of God. To love anyone with well ordered love is to love God indirectly, to love the Giver in His gift. Well-ordered love is no disappointment for it makes it possible for us to see and enjoy both the Giver and the gift. But a creature can not fill a vacancy which Christ alone can fill. A mere nothing can not fill a heart which has a capacity for the Infinite. The companionship of man leaves an infinite void. To

try to satisfy the craving of the human heart for All with nothing is the height of folly. Jesus Christ, not a woman is man's companion. "I am the Alpha and Omega, the beginning and the end." He is the One for Whom the human heart is craving, and He, and He alone, can fill and satisfy it completely.

"Life without Thee must ever lonely be—  
Aloneness is not loneliness with Thee."

Jesus is not a finite gift, but the Infinite Giver. And since men see and hear only themselves, and in their fellowmen see and hear only a means to cure their loneliness, and not Lovers of Christ, our All, men turn to woman for the companionship they ought to seek in Christ, and in Him alone. The inevitable result is disillusionment. If disappointment would only lead them to Christ as it did St. Augustine and make them exclaim, "Oh Beauty! ever ancient and ever new, too late have I loved Thee," all would be well. But many think their mistake lay in their choice, and hence, they turn to a second companion with the same result. If they could associate with all the women that ever lived, the result would be the same. "The human heart is restless until it rests in Thee." Men associate with women with the idea of finding companionship, but since Christ is not the bond of union, that which began in the spirit is likely to end in the flesh. The dissipation of lust becomes the lowest, the most absorbing means of forgetting the unsatisfied longing for the highest. It relieves only for the moment. The reaction inevitably sets in, and the cry becomes more intense than ever. The agony of guilt and loneliness combined becomes more than man can bear. Many end as physical and moral wrecks, in whom the craving for companionship of Him, who is ALL, all but dies at last. The very ones who were called, like St. Francis, to become great lovers of Christ, become less than the lowest of men; they become less than the beasts of the field.

Men turn not only to women, but to other means of forgetting. They find distractions, but no relief. They say that it would drive them insane to be alone; and, hence they make their lives a round of distractions and dissipation. But the reaction becomes so intense that it is evident why men and women resort to the excessive use of artificial means to relieve the nervous tension.



"All need Thee, even they that know Thee not, and they that know it not need Thee far more than they that know it. The famished man imagines that he needs bread, and Thou art He for whom he hungers; he that is thirsty thinks that he wants water while he thirsteth after Thee; he that is sick believes himself to long for health though his sickness is Thine absence; he that seeks beauty seeks Thee unconsciously, the complete and perfect Beauty; he whose mind pursues truth, desires Thee without knowing it, who art the only Truth worthy to be known; and he who runs breathlessly after peace seeks Thee, the only peace wherein most unquiet hearts can rest. These call Thee without knowing that they call Thee, and their cry is unutterably more pitiful than ours." (Papini)

They say that a genius is usually eccentric and sad. But if he is, it is not because he is a genius. He is more restless than the average person because the desire for Jesus Christ is more intense on the one hand, and the agony and loneliness keener if he finds Him not. If a genius finds Jesus Christ, he will, like Francis, become the most normal and happiest of men. He will not only find Christ, but He, and He alone will make a perfect success of his work. It will be the overflow of a soul that has found all, and is satisfied, not the product of an infinitely lonely man who has not found and who is seeking in vain.

"We have to assume throughout, needless to say, that Francis was a poet and could only be understood as a poet. But he had one poetic privilege denied most poets. In that one respect indeed, he might be called the one happy poet among all the unhappy poets of the world. He was a poet whose whole life was a poem. He was not so much a minstrel singing his own songs as a dramatist capable of acting the whole of his own play. The things he said were more imaginative than the things he wrote. The things he did were more imaginative than the things he said. His whole course through life was a series of scenes in which he had a sort of perpetual luck in bringing things to a beautiful crisis." (Chesterton, p. 130-131)

Francis did not expect men to spend whole nights at the foot of the Altar. But he did expect men to understand that finite men can not be an end or our All. He expected them to realize that man is nothing; that Jesus Christ is the only one in this

whole world who is not nothing, who is everything, who is All. He expected men to love and serve Christ for His own sake and for what He had done for them. He expected them to realize that they are sons of God and brothers of Christ, and that Christ their brother, is awaiting them in Heaven, that He is present in the Blessed Sacrament to refresh them on their way to their eternal home. He expected them to lead a life of union with Jesus Christ, because He is the Vine and we are the branches; and Vine and branches must be one to live and thrive and bear abundant fruit. He expected men to enjoy the companionship of his fellow-creatures only in Christ; which means, not for their own sake but because they are gifts of God, and if used rightly, means to know, love and serve the Giver. He expected them to realize what the Church is—the earthly home of Jesus Christ, our All, the place they must come to from time to time to seek and find genuine refreshment.

After a series of conferences on "Jesus Christ, my Friend," a man of fifty wrote: "Found—a friend I always knew I had, but never knew how to find Him. Loneliness has been the cause of all my sins, but I know my friend now and I shall never be lonely again." Think of it! Finding Christ only after the best part of a man's life is gone.

Francis spoke to men of Christ as of one who proved His love by deeds, by dying for them, by becoming their food in the Blessed Sacrament, by ascending into heaven to prepare a place for them. He introduced them to Christ as One who loved each one as completely as if he or she had been the only object of His love, he made Christ irresistible. He knew that once they became interested in Him and loved Him for what He had been, was and would be to them, they would gradually realize what He is in Himself, and love and serve Him, not so much for selfish motives, but above all because of what He was in Himself—perfect God and perfect man.

"Observe," says St. Augustine, "that the heart's love is partly carnal; it is affected through the flesh of Christ and what He said and did while in the flesh. Filled with this love, the heart is readily touched by discourse on His works and acts. It hears of nothing more willingly, reads nothing more carefully, recalls nothing more frequently, meditates upon nothing more sweetly. When man prays, the sacred image of the God-man is with him, as

He was born or suckled, as He taught or died, rose from the dead or ascended to Heaven. This image never fails to move man's mind with virtue, cast out vices of the flesh and quell its lusts. I deem the principal reason why the invisible God wished to be seen in the flesh, and, as man held intercourse with men, was that He might draw the affections of carnal men, who could only love carnally, to a salutary love of His flesh and then on to a spiritual love."

There are those who lead pure, holy lives—lives spent in the service of Christ without ever having really found Him, seen Him or heard Him, their All. Their lives are lives of great self-denial and heroism, but they are not enjoying the refreshment to which they are entitled; they are sorrowful, but they are not at the same time rejoicing. Their lives are not a paradox. Their lives could be made so happy.

We shall be messengers of the joy and peace of Lovers of Christ only if we draw our message, not from books, but like Francis, from experience. We shall preach self, if we are full of self; we shall preach Jesus Christ, if we are full of Jesus Christ—if He fills our hearts. We shall never succeed in our efforts to induce men to give up dissipation, especially the most absorbing form of dissipation—lust; we shall never succeed in our efforts to induce men to lead chaste lives according to their state of life, if we speak only of self-denial. If we speak only of the necessity of denying ourselves, we are not preaching the whole Gospel, we are preaching only a part of it. We must live and preach the Gospel paradox; we must speak of self-denial as a means of removing the obstacles in the way of the vision of Jesus Christ, of the intense joy of the conscious companionship of Him who is our ALL.

Francis was the Reformer of his age; he is a world-reformer because he preached his message in a way no man could fail to grasp, no one could refute. He preached the effective sermon of example. It demonstrated that a man is never less alone than when alone. The lesson he lived and taught so well can be summed up in the words:—

"Friendship with God, with all which this involves, was the final object for which there was created mankind in general and the individual soul in particular. If this is forfeited or unat-

tained, all else is lost; no achievement or victories or possessions mean anything apart from this; no human relationships, ties or affections but end in disappointment and misery unless the Divine Friendship sanctions and fulfills them." (R. H. Benson)

In a word the duty of every man, woman and child is to find Christ and to know Him and to love Him and to lead a life of union with Him who is present on our altars; to exclaim: "What have I in Heaven? And besides Thee what do I desire upon earth? For Thee my flesh and my heart hath fainted away. Thou art the God of my heart and the God that is my portion forever, for behold, they that go from Thee shall perish."

"My God, my All," he murmured, and yearned for nought beside.

He lived on love of Jesus, and 'twas of love he died."

## VIII.

### OBEDIENCE AND VICTORY.

*"An obedient man shall speak of victory."*

*Prov. 21. 23.*

The third reason for rejoicing always is the vision and enjoyment of God, the Holy Ghost. Where is He? He is present in a special manner in the Church. His work in the Church is

<b>1. Seeing the Holy Ghost</b>	called the external mission of the Holy Ghost.
<b>The External Mission of the Holy Ghost</b>	By seeing the Holy Ghost I mean knowing by faith that He is in the Catholic Church. The one true Church has divine life; she is the Bride of Jesus Christ. As Our Lord was the only divine person on earth, so the Church is the only divine institution on earth, through which the Holy Spirit guides men to Heaven. She will last to the end of time. The gates of hell shall not prevail against her. Men tried to do away with Jesus; they have tried to do away with the Church. But, like the risen Christ, the Catholic Church will live on to the end of time.

We not only see the Holy Spirit in the Church; we also hear His voice. He speaks to us and guides us through the Church. "I believe in the Holy Ghost, the Holy Catholic Church." We are not at sea. We are not without a sure guide. We have an



infallible Mother, who takes us by the hand and will not allow us to go astray. We know what to believe, what to do, what means of strength to use. We are never alone from the time we are born till we close our eyes in death. It is our own fault if we lose our way on our pilgrimage from earth to Heaven. A man who does not see or hear the Holy Spirit in his Church is blind and deaf, a wanderer without a guide on the face of the earth.

St. Francis saw the Holy Spirit in the Church. To him she was the immortal bride of Jesus Christ, divinely beautiful, without spot or blemish; his great boast that he was a Catholic. He turned to the Church for guidance. He did not attempt to shape his own career. His work was to prepare for his mission; and the work of his guide, to direct his steps. He wanted always to be in that place and engaged in that work for which he had been selected by Providence from all eternity. He obeyed those in authority because the Holy Spirit spoke through them. During the trying transition period, when he broke with the world, he asked and followed the advice of his ecclesiastical superiors. We know from his biographers that he never went astray in spite of the extraordinary life and work to which Heaven called him.

When the group of his first followers was very small, he set out for Rome to obtain from the Holy Father his sanction upon the project of founding a new Order in the Church of God.

Humanly speaking, it was folly for a youth who had become a nobody to present himself at the court of the Pope in order to obtain his consent to inaugurate a movement more extreme than any other in the history of the Church. But Francis had no misgivings. He set out for Rome to see the Holy Spirit and to hear His voice. He was convinced that the work of God, entrusted to him, would not—could not—fail; for he thought of the small group of simple men sent to establish the Catholic Church in different parts of the world, the Apostles who had been chosen to preach the Gospel to every creature.

As was to be expected, the Holy Father sent the youth away. It was then that the Holy Spirit, in an extraordinary way revealed to the Father of Christendom that the beggar whom he had turned away was the one chosen to reform the Church and the world.

As General of the Order, Francis declared that he would gladly

obey a novice of one hour if he were made his guardian. It is evident that a man who spoke thus, no longer saw and heard a man but only the divine guide behind the superior; it is clear that he heard, not the voice of a creature, but the call of God. Francis did not give his brethren a long and detailed rule of life. He gave them a short rule which contains the essence of the letter and spirit of the Gospel. Detailed regulations which have, in the course of centuries become almost necessary, are not contrary to the spirit of St. Francis, so long as we see the Holy Spirit behind them; so long as they are a means to preserve uniformity in the matter of discipline; so long as we realize that the law presupposes men who see and hear God and are grateful for detailed directions upon the narrow path of Heaven. The Gospel, the rule of his superiors—these were the guides which led St. Francis safely over roads beset with many dangers. "And after the Lord gave me some brothers, no one showed me what I ought to do; but the Most High Himself revealed to me that I ought to live according to the model of the Holy Gospel."

At a General Chapter, we are told, certain brethren had persuaded the Cardinal Bishop of Ostia to advise Francis to follow their counsel and had adduced certain examples from the monastic rule of St. Benedict and others. When the Cardinal related these matters to him, the Blessed Francis answered nothing, but he appeared with the Cardinal before the assembled brethren and spoke to the brothers in the fervor and power of the Holy Spirit:

"My Brothers, my Brothers, the Lord called me in the way of simplicity and humility and showed me in truth this way for myself and for those who wish to believe and imitate me, and therefore, I desire you will not name any rule to me, either that of St. Benedict or of St. Augustine or St. Bernard or any other rule or model of living except that which is mercifully given and shown me by the Lord, and the Lord said that He wished me to be a New Covenant in the world and did not wish us to live by any other way save by that knowledge."

"Love God," St. Augustine said, "and do as you please." St. Francis was convinced that if we love God we shall walk in the footprints of Him who was "Obedient unto death even unto the death of the cross"; that we shall obey the Commandments, the Rule, our superior, the voice of conscience, and that all other regulations will be most welcome, not because they are necessary

for us but because they embody the experience of centuries and save us the difficult and slow task of drawing up for ourselves a detailed norm of conduct. As Francis put it, "They may be said to be killed by the letter, who give themselves merely to its exterior observance." When it became evident to St. Francis and those who made known to him the will of the Holy Spirit, he resigned the office of General of the Order and obeyed in all things the Brother placed over him. At the end of his career, he could look back upon a life in which God always had His way. Like Christ, his Model, he looked up to his Heavenly Father and prayed, "And now glorify Thou me, Father; I have glorified Thee upon earth, I have finished the work Thou gavest me."

Francis had no quarrel with the clergy for the simple reason that he refused to become a partaker in misunderstandings. He won the good will of clergy and people. Even behind opposition he saw the Holy Spirit permitting all for the good of the brethren. "My brothers," he said, "we are sent to aid the clergy in the salvation of souls, and what is found lacking in them should be supplied by us. Know, Brothers, that the gain of souls is most pleasing to God and this we may win better by peace with the clergy than by discord. If they hinder the salvation of the people, vengeance is God's and He will repay in time. So be ye subject to the prelates and take heed on your part that no jealousy arise. If ye are sons of peace ye shall gain both clergy and people, and this will be more acceptable to God than to gain the people alone by scandalizing the clergy. Cover their slips and supply their deficiencies; and when ye shall have done this be ye the more humble."

Countless men and women are lost or fail to accomplish the work for which they were predestined because they go through life with no guide but themselves and their own selfish will. The Holy Spirit is our Guide and He speaks to us through the Holy Catholic Church. The number of Catholics in any age is comparatively small, and how many of those who are subjects of the Church allow Her to take them by the hand in order to lead them step by step on their way to Heaven? The Church does not interfere with our liberty; she helps us to use the gift of gifts, free will, rightly.

Liberty is not the power to do as we please, but to do as we ought. License is the opposite of liberty. The Church teaches

us what we ought to do and to avoid in order to serve God and be happy. The Church gives us principles to guide us in our conduct towards God, our neighbor and ourselves. She does not prescribe the place where we shall reside or the work we shall do; these she leaves to our discretion. Francis, however, wanted to be led by the Holy Spirit in all matters, and hence he took the vow of obedience. He, therefore, deprived himself of the right to have his own way in anything. He put himself into chains. He devoted his whole time to preparation for the work of the Holy Spirit and the task He might assign to him through his superiors.

Francis did nothing to shape his future. This meant extreme self-denial for human nature. He gladly gave up the dearest thing he possessed—his own free will. And strange to say he found he lost nothing worth having and gained everything thereby. He lost the right to choose for himself only in so far as it was an obstacle. He still enjoyed liberty of the highest kind, that of the children of God. He took the vow of obedience, not because he feared the dangerous gift of free will, not because he was selfish and wished to be free of the responsibility of deciding for himself; but he vowed obedience because it was a means to an end. It was the necessary means to remove the last obstacle in the way of the vision and perfect enjoyment of God, the Holy Ghost, our Guide. After all obstacles were removed, Francis saw only the Holy Spirit and heard only His voice to the end of his life. He saw only the invisible, infinitely wise Guide and the nothingness from which those were taken who spoke to him in His name. He watched with the interest of a man of faith the unfolding of his career.

A life of triumph is in store for every man, if only he will devote his whole time to preparation and never interfere with the arrangements of Providence. The life of Francis proves this. The life of every truly great man and woman proves the same. We can do nothing more helpful than read the lives of those who did the world's real work. Their lives will inspire us never to form selfish plans of our own or use means to turn the current of events. Francis did not consider obedience a tyrant who robbed him of his liberty and put him into chains. He looked upon the vow as a wonderful means of removing all uncertainty. He did not care for victory and triumph and success



and fame, but all these came to him in spite of the fact that he was not a politician, in spite of the opposition of angry, evil spirits and of scheming, disappointed, unhappy men who lacked his faith and vision.

The paradox of obedience and victory is one more puzzle to the blind and deaf, to those who see no Holy Spirit, who see no Church speaking in His name.

Christ loved and practiced obedience. "He was obedient unto death even unto the death of the Cross." He took upon Himself the burden of the world's sins committed because men would have their own way instead of submitting to the guidance of the Church and to lawful authority. The vision of careers spoiled because of the interference of spiritually blind men, made Him sorrowful and sad. On the other hand, He saw God and He rejoiced always. His life was a divine paradox.

Francis bore the yoke of obedience to the end of his life. On the other hand, he saw God the Holy Spirit in the Church and behind lawful authority. If men submit their will to a fellow man for temporal gain, why should he not submit his will in faith and love to the guidance of Him who never leads astray and who rewards his own with victory and triumph in both this world and the next.

Every act he performed was in its final analysis the will of the Holy Spirit and his own will besides. Every command to go to a certain place and do a certain work was but the answer to his prayer that the Infinitely Wise One would guide his every step. Had he taken his future in his own hands, he might have become a merchant and eventually the proprietor of his father's business. But he prepared himself for his work of preaching the Gospel by example; and the Holy Spirit used him and he became the greatest reformer of his age, and one of the greatest reformers the world has ever known. Verily "The obedient man shall speak of victory."

We are apt to think life must be uninteresting unless we can shape our own future. We consider ourself in chains unless we are free to ask or choose; we are too impatient to wait for the slow, but none the less sure, developments of Providence. We are apt to consider life a game, and success a question of the survival of the fittest. But what a mistake!

The world will never cease to proclaim the victory of the

obedient man of Assisi. His life, under the guidance of His Leader, became an adventure.

"Life's a perpetual surprise, a never ending romance when you watch the weaving in and out of things. It keeps one attuned to the real, the lasting. It is the men that believe in mere coincidence that either never have had the spirit of romance in them or have killed it. To see God in everything makes life the greatest adventure there is." (R. H. Benson)

Francis saw and enjoyed the victories of the Holy Spirit, the result of obedience. Francis was ever in chains and ever sang the joyful song of Victory. The paradox of Assisi is the greatest the world has seen since the paradox of Galilee.

Francis became the reformer of his age and a reformer of all time by demonstrating the truth of the paradox, "The obedient man shall speak of victory." He told men they need not go to the extreme of taking the vow of obedience, but he declared they must see and obey the voice of the Holy Spirit by submitting to the Church and to lawful authority. He warned men that they would be successful and happy only if they submitted in all things to the visible representative of the Invisible guide, the Church. The more obedient they were, the greater would be their victory—the greater the paradox, the greater their happiness. He who is blind and deaf considers life without any guide but his own will, because it requires no self-denial, a foretaste of Heaven; a life of obedience to the Church, as a layman, because it requires self-control, a foretaste of purgatory; a life of obedience under vow as slavery and a foretaste of hell. But Francis proved that they were all wrong. He admitted that submission means crucifixion to fallen human nature, but not to the man of faith in us. He proved that obedience and happiness are not incompatible, not a contradiction, but a paradox; and that a life with no guide but blind, selfish self and happiness are incompatible and a contradiction. He dethroned license and enthroned liberty. He did not envy the man who thought, said and acted as he pleased. He made men envy him. They had to admit that he, the last of men, was becoming the first.

Francis loved and practised obedience. He gave up his own will for life, yet he was always cheerful. A genuine reformer

had appeared amongst men. He did not write a treatise on the external mission of the Holy Spirit, nor did he write a book on obedience. He saw God, the Holy Spirit, in the Church and obeyed Him, when he obeyed his superiors, and became the happiest and most successful man of his day. "Be ye followers of me," he said, "as I am of Christ." He, the ardent lover of liberty, stood at the side of the obedient son of God and was proud of the privilege. Francis was happy and could not stand worry and unhappiness in others. If he saw an unhappy man, he would discover the cause of his unhappiness and prescribe the remedy. If he was a layman, wandering about without a guide, he would take his hand and place it into the hand of his Mother, the Church, and bid him be obedient to her and cease to worry. If he met a religious who was unhappy, he bade him see the Holy Spirit in those who were placed over him, and assured him that obedience would make him both successful and happy in future. He was such a clear proof of what he taught that no man could resist his unselfish appeal.

"Men acted quite differently according to whether they had met him or not." (Chesterton, p. 124)

We shall never draw men to the Church, or make them love authority, if we preach the self-denial obedience requires without preaching the victory and triumph which follows in its wake. We must preach the whole Gospel in order to win the whole man. Every child can grasp the living message of Francis; no man, however learned, can refute it. What the world needs, what it claims to be looking for in vain, what men are clamouring for, is not theoretical Christianity, but the Gospel asceticism and the Gospel mysticism as practised by Christ and the most obedient and victorious of His followers, St. Francis of Assisi.

"O happy lot! to live for worthy cause,  
To which we give our all without a thought  
Of fame, or gain, or the vain crowd's applause;  
Heroic hearts that are not sold or bought,  
But beat accordant with eternal laws,  
And do the deeds by which God's will is wrought."

(J. L. Spalding)

## IX.

*"Desolate yet many children."*

*Isaias, 54: 1.*

Our fourth reason for rejoicing always is the vision and enjoyment of God, the Holy Spirit, our Sanctifier. Where is He? He is present in our souls as long as we are in the state of grace.

**1. Seeing God** His work in the Church is called, as we said,  
**the Holy Ghost** His Internal Mission. His work in our souls is called His Internal Mission. How can we see the  
 The Internal Mission of the Holy Ghost Sanctifier in us? By faith. We can not only see Him, but we can also hear His voice, reminding us always of life's main work. "This is the will of God, your sanctification." Our secondary work is to be in that place, doing that work which Providence assigned to us from all Eternity. Our main work is in that environment, to become the saints, to reach that degree of union with Christ to which we are called.

We discussed the subject of the Holy Spirit, our Guide in our secondary work; let us take up the subject of the Holy Spirit, our Guide, in the first and most important work of our lives. Our main work is to become saints before we die. It is fatal if we do not consider this self-evident, if we consider the idea of becoming saints preposterous. It is as evident that we become more perfect every day, as it is natural and evident that we develop physically, hour after hour, until we have reached maturity. We should realize that we are called to become saints here and now. We should not only know, but we ought to make sanctity our chief interest in life. We are ambitious, we want to accomplish a great work, but we are apt to consider this dream the stirring of pride within us and turn aside from it as from temptation. This ambition, which we shall never be able to stifle, is a lawful one, however; it is the God-given desire to become saints before life's course is run.

Most men, I venture to say, seem to think that what we do is of paramount importance. It is important, but it is not the vital thing in our lives. Our main work is not what we do, but what we are. "Our work," says St. Charles, "is what we are." It is evident why we are apt to fall into this error. We are doing something every moment of the day and night; it absorbs our time and attention; it is the one thing which counts with the majority



of men, and eventually it is more than likely to become the one thing of importance to us. The Apostles were under the same illusion before they received the light of the Holy Spirit.

The Gospel tells us of the mother who requested our Lord to place one of her sons at His right and the other at His left in the Kingdom which He was about to establish. The ten, hearing it, were moved with indignation against the two brothers so that our Lord had to pacify them. What consolation could we offer a cripple, for example, who could do nothing but menial work for life, if our main task were not what we are, but what we do? Or how would a man feel who had met with a fatal accident the day before an event for which he had prepared himself by years of patient study? It seems evident that a man, walking through the woods, is out for exercise and recreation. It may be, however, that he is out, not so much for pleasure, but to find specimens for class work. Pleasure and duty in this case would go hand in hand. We are pilgrims in this world. Our main and secondary tasks do not clash. It may seem that our main work is what we do, but this is not the case. What we do is secondary, and our main work here on earth is to become saints in the midst of our distracting duties.

We all have the same main work to perform—our sanctification. Hence there is no reason for the jealousy and bitter rivalry in the world. "Happy the city," someone said, "whose inhabitants are rivals only in virtue." Our Lord gave us a thirty years' sermon on the subject, "Our main work is what we are," by spending almost the whole of His lifetime in obscurity. "If you are wise," writes St. Bernard, "you will not be a mere supply pipe, but a reservoir. The former lets the water flow through without retaining any itself, whilst the latter, after being itself full, and without losing a drop, pours out its superabundance to fertilize the fields." How many in the Church, devoted to Apostolic works, like mere supply pipes, remain dry whilst endeavouring to impart fertility to others. "You will do something certainly," a modern author declares, "but before you can do anything that is worth doing, you must be something. Life isn't doing, it is being. When the time comes you will do whatever is yours to do as naturally and as inevitably as the birds sing, as the blossoms come in spring or as the river finds its way to the sea."

What Christ taught us by example, He taught also in words: "I am the Vine, you are the branches. He that abideth in me and

I in him, the same beareth much fruit." If a branch of a vine is alive, growing and bearing abundant fruit, it is a perfect branch of that vine; if, besides, it happens to be a branch of an arbor, which forms a shady nook in a garden on a hot summer day, it is also a useful branch. The main thing is to be a healthy, growing, fruit-bearing branch. The rest is quite secondary. My main task is to be a living, growing branch of Christ, bearing the fruit of every virtue. If, besides, I am doing some secondary work, for example, if I am a successful priest, or the father of an ideal family, I am also a useful branch of Christ, the Vine.

We have only two tasks to accomplish in life, the first to become saints, the second to do the work God expects of us. It was this teaching of Our Lord which made Him so unpopular with all but the few, who "hungered and thirsted after justice." It is this which has made the man who lives and preaches the Gospel unpopular with the superficial and insincere of every age.

Our Lord called the scribes and pharisees hypocrites and likened them to sepulchres white and beautiful on the outside, but within, full of rotteness and dead men's bones. They neglected man's main work—interior beauty and perfection, and laid undue stress on externals. "Woe to you scribes and pharisees, hypocrites, because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean." No wonder they persecuted the Holy One, and vowed never to rest until they silenced Him, as they thought, forever. Christ's public life lasted only three years, and during this comparatively short period of time, He had to save Himself on more than one occasion by a miracle. There is no persecution so bitter as that directed against the prophet, who by example and when it is called for, by word, proclaims the absolute necessity of interior perfection.

No man who wants to do justice to himself and to his dear ones will receive a friend into his home circle as one of the family for life, unless that man fits in perfectly. So Jesus Christ will not admit a friend into Heaven, into the Family of the Blessed, until he is flawless, perfect—a saint. "Nothing defiled shall enter Heaven." We must become perfect branches of Christ, the Vine, either in this world or the next.

St. Paul enumerates a number of gifts and deeds which men

consider extraordinary; speaking with the tongues of angels, prophesy, knowing all mysteries and having all knowledge, faith strong enough to move mountains, giving all one possesses to the poor, martyrdom. He declares that all these are as nothing, unless the man in whom they are found is holy, unless he possesses that charity which makes us living, growing, fruit-bearing branches of Christ, the Vine.

But how are we going to get at the problem of becoming saints? The answer is evident. A pupil who wants to become a musician engages the best available teacher. He takes a lesson and masters it. He takes the second and third lessons and masters them. He continues his training until he has become a great artist. It is the teacher's work to direct the course, the pupil's task to co-operate. The same is true in the school of the Holy Spirit. The Sanctifier is in us. "In Thy infinite compassion Thou hast from the first entered my soul and taken possession of it." (Newman) He knows us, the ones to be sanctified. "He has before Him a soul's whole history from beginning to end." (Newman) He knows just what process is required to transform us into that degree of likeness to Christ we are supposed to attain before our days are spent. He knows how much time He has in which to finish the process. There would be reason to consider it a hopeless task to transform ourselves into saints if the selection of means, if the process were left to us; but there is no excuse if the Holy Spirit is the Sanctifier.

It is the work of the Holy Spirit to offer us the opportunities for our sanctification, ours to accept them gratefully, and use every one of them. Our soul might be called a studio with the Holy Spirit standing over us and the picture of Christ, the Model, hanging on the wall. We need not be concerned about the Sanctifier's part in the work, nor need we fear that the means of character building will ever be lacking. Our sole concern should be, to be on the alert for the opportunities the Holy Spirit sends or permits every hour of the day to purify and sanctify us, and make us fit for union with Christ. In a word, we must not consider life a great mystery, and events as the happenings of mere chance. We must not see only persons and events, but always and only the divinely wise and merciful One behind them.

"Myself and God, my end, and all else on the face of the earth mere means to help me to that end." (Newman)

If I interfere, the Holy Spirit will stop the process for the time being, or proceed very slowly. His work is not to kill or crush, but to encourage and sanctify. He has given us free will and divine grace, but will not, can not proceed without our free co-operation. God created and redeemed us without our co-operation, but He will not sanctify us unless we work hand in hand with Him. The process of sanctification is described by the saints in their ascetical and mystical works; but this process may be studied concretely by reading their biographies. The saints are the masterpieces of the Holy Spirit, and their co-operation was so perfect that they were ready to meet Christ when He called them.

"They are all choice patterns of the theological virtues; they are all blessed with a rare and special union with their Master and Lord. They all led lives of penance, and when they left this world they were spared those torments which the multitude of holy souls are allotted between earth and Heaven, death and eternity." (Newman)

Instruments of purification and sanctification will never be lacking.

"Particular devotion to God's service infallibly entails contradiction, calumny, injustice, and various trials from creatures; and that not only from the wicked, but even from the virtuous or at least those reputed such. Is this to be wondered at after Jesus Christ became the Victim of false devotees seated on the chair of Moses? All such trials are foreseen by God; permitted as regards their authors, willed as regards their object. They are destined for His glory and our sanctification which they will infallibly promote, if we take Jesus Christ as the model of our sentiments and conduct. Nothing but our own opposition can render the designs of God abortive provided we co-operate with those designs. The sins of others far from impeding will contribute to our perfection; their reprobation may become the source of our salvation. How consoling this reflection." (Grou)

It stands to reason that the process required to transform us into saints is a tremendous one. Henry Suso had undergone a series of exterior trials. He was overjoyed and said: "Henceforth I will lead a quiet life and enjoy myself." Wisdom answered: "Look upwards at the heavens above thee, and if thou



canst count the countless multitude of stars, thou canst count also the sufferings which still await thee."

The saints watched the workings of the Holy Spirit with intense interest; they realized what was going on. They never complained. They were happy. They were enthusiastic. They did not anticipate Him on the one hand nor did they dare to interfere. They co-operated and in the end they became masterpieces. We are inclined to pride, covetousness, lust, anger, envy, gluttony, and sloth. It is the task of the Holy Spirit to furnish us with opportunities, directly or indirectly, to crucify these inclinations and to acquire the virtues opposed to these vices. The more keenly we feel a test so much the more do we need it. Msgr. Benson claims that everything that comes into our lives is sent or permitted because we would not have learned in any other way.

We have a great work to do, the time is limited and we can not afford to trifle. If we do, we shall be at the end of our time of probation with the work unfinished. The process of spiritual transformation, I repeat it, is nothing short of crucifixion for fallen nature, but there is no reason for excessive dread of the long drawn out ordeal or of the climax. If we but use the present opportunity for spiritual purification or growth, it will prepare us for the next and for always greater ones, with the result that we shall be ready for the final trials when they come—for Gethsemane.

"Gethsemane ain't no place," said the Dean, "it's somethin' that happens. Whenever a man goes up against himself, right there Gethsemane is. And right there too is sure to be a fight. A man may not always know about it at the time; he may be too busy fightin' to understand just what it all means; but he'll know about it afterwards. No matter what side of him wins, he'll know afterwards that it was the one big fight of his life." (H. B. Wright)

If our work is what we are, who then is doing the greatest work in the world today? The greatest living saint, even if he or she should happen to be a helpless, hopeless invalid, or "paralysed, perfectly helpless, blind, deaf and dumb, and still resigned to the Will of God, intimately united to Him, such a person would do more for the Church than all the activity of those who labor for the Church and are less united to God." (Curtis)

It is evident that if a great saint is at the same time a great

worker, such a one would be the first of the first. A saint, by his mere presence in the world, is a constant living prayer of adoration, thanksgiving, propitiation, and petition. As the world becomes a different place to one who has found the rare gift of a real friend in it, so the world assumes a different aspect in the eyes of God because of the presence of one genuine saint. One saint is a blessing in a family, in a city, in a country, in the world.

"One saint is worth a million ordinary Catholics." (Faber)

The Holy Spirit is the Sanctifier, Christ the Vine, and we the branches. The Sanctifier is ideal, the Vine is ideal, but the branches are, in consequence of the Fall, and often because of inheritance, lack of training, environment, and personal sins and their effects, anything but ideal. It is our only hope to realize this, if there is to be any real and lasting and interior change. To realize and admit our condition is the beginning of conversion.

The one insidious enemy we have is fallen nature—lower self. We give many causes for not becoming perfect, and claim that they are all outside of ourselves. We blame persons and conditions, but there is only one who is to blame if we fail, and that one is self.

It is an epoch in our lives when we discover the Holy Spirit, and the one and only one who can prevent us from becoming, under His direction, perfect branches of Christ, the Vine. What we call causes interfering with the work of spiritual regeneration are only occasions which would become aids if only lower self were crucified and higher self made the proper use of them. "To those that love God all things work together unto good." "All seek the things that are their own," says St. Paul. A terrible indictment. That means that the ego in us wants to be the center of the universe instead of Christ, that self divides mankind into three classes, and will, if he can, make the lives of those with whom he has to deal a foretaste of Heaven, hell or purgatory, according to the attitude they take to this "little god." This is no exaggeration. We may not realize it, but our conduct before our spiritual conversion proves that St. Paul's claim is only too true. "All seek the things that are their own, and not the things that are Jesus Christ's."

"The selfish man looks at everything from his own point of view; he seeks himself in everything; it seems to him as if the whole universe and all creatures and even God himself only existed

on his account. He has no esteem or love for others except in proportion to the esteem and friendship they show to him." (Grou)

Jesus Christ is the center of the universe. Of ourselves we are nothing. We are only what He made us. The millions grouped around this Divine Center are branches of the Vine. Christ wants us to treat our fellow men, not as they deserve, but as we would treat Him if He appeared in our midst. He wants all men to treat us in like manner. But if men treat us as we deserve, as nothing and sinners, we who are going through the process of spiritual transformation ought to be grateful to God indeed. Those who so treat us will be the sufferers, we the gainers.

If it is true that self is the only enemy we have, we ought to direct all our vengeance against this criminal. We ought not to rest until he has been captured and reduced to helplessness. St. Paul bids us deal with him as the worst criminals were dealt with in his day—to crucify him. "They that are Christ's have crucified their flesh with its vices and concupiscences." Some spiritual writers speak of annihilating self. It can not be done. We can at most render him powerless by crucifixion.

It is clear that there are so many failures in the spiritual life because men do not see the Sanctifier behind every person and happening, sending or permitting all for their good; because they do not crucify and silence self; because they are not grateful for every opportunity; because they do not use them and let them have the effect for which they were sent or permitted. Even if we do not know and can not imagine why a test was sent or permitted, it will do its work in us if we accept it rightly. The same trial comes into two lives. The one man takes the right, the other the wrong attitude; one comes out of it a more perfect, the other a more imperfect man. Trials are not the cause of failure, they are only the occasions. Thank God it rests with us to transform everything that happens into a help. It is not so rare to find those who are willing and even anxious to perform acts of self-denial of their own choosing, but there are few who welcome the tests which the Holy Spirit sends or permits; and yet these are the ones which constitute the most important part in the process of sanctification.

"Observe that we gain more in a single day by trials which come to us from God and our neighbor than we would in ten years by penance and exercises we take upon ourselves." (St. Theresa)

In God-sent trials self has no part; in the acts of self-crucifixion which we choose, self is likely to enter and rob them of almost all of their sanctifying value. When the daily trials of life come, opportunities precious beyond words, we say, "Yes, I deserve Hell in general, but not this trial in particular." (Benson) We refuse to submit to the process of the Sanctifier; and remain but the product of all the influences, good and bad, which have entered into our lives. We never change interiorly, we never grow; at the end of a lifetime we are more or less what we were when we began; we remain imperfect branches of Christ the Vine, unfit to lead a life of close union with Jesus Christ in this world, and in need of a long and painful process of purification in the world to come.

The saints denied themselves in many ways, but what they valued most of all were the purifying and sanctifying trials of life for which they were not responsible. They actually said "Thanks" without even a moment's hesitation, for everything that happened. They were grateful for joys, not because they were agreeable, but because they were helpful; they were equally grateful for trials, not because they were annoying, but because they were means of self-improvement.

"We lost the true notion of culture," someone said, "when we threw away the Lives of the Saints." We put them aside because we misunderstand the most important lesson they convey. We read the biography of a saint and we learn that he thanked God for everything. We take up a second and third life and after reading a few chapters, become discouraged and feel that the time will never come when we shall be able to be as sincerely grateful for all as they were; we think that we shall do well to be resigned, but in reality there is no cause for discouragement. Suppose a saint was insulted, he did not thank the person who insulted him; he did not thank for the insult for its own sake; he thanked the Holy Spirit for the opportunity of overcoming self; he used it and rejoiced, because he realized that he was thereby becoming a more perfect branch of Christ the Vine.

Sometimes the saints protested under injustice, never to cater to self, however, but only because circumstances required it. They made it their life's work to co-operate with the Sanctifier and were ever on the alert for opportunities. They never missed an occasion for crucifying self or for growing spiritually. If they failed they



realized it and were very sorry, learned the lesson and resolved against a similar mistake in the future. The sin of which they were afraid was that of not co-operating with the Sanctifier. They grew and developed spiritually day by day, until they finally reached "the age of the fulness of Christ." Needless to say their lives became very interesting. The most exciting life without interior development is dull; the most uneventful life, that of a contemplative, is most interesting when interior development is constantly going on.

"The devil is always trying to make religion dull. It is the only interesting thing in the world and full of romance and adventure and happiness. Selfishness is the foundation of everything, and as soon as we get rid of self, God comes in, and this is the greatest possible joy." (Benson)

Self-indulgence seems sweet, but the reaction is always bitter; self-crucifixion seems bitter, but the reaction is always sweet. When we have learned this lesson, we have taken the first step in the solution of the problem of life. St. Lidwine, who, with great joy, underwent almost incredible sufferings, not only for herself, but also because she was chosen by God as a victim of expiation, declared, "The consolations which I experience are proportionate to the trials I endure, and I find them so exquisite that I would not change them for all the pleasures of man."

The world has many would-be reformers. They all prescribe a change of conditions instead of a change of attitude. We must try to ameliorate conditions, but sometimes they can not be changed. The true reformer will inspire us to thank the Holy Spirit for everything that happens because it is an opportunity, he will urge us to use all for the purpose for which it was sent or permitted, finally he will have us rejoice over the result—closer union with Christ. The successful reformer is the man who can impart to his fellow men the enthusiasm required to live up to this ideal.

The true pupil of the Holy Spirit is the real Christian Scientist. He does not deny the existence of trials and sufferings; he admits that they are real, but he knows how to take the sting out of them and transform them into blessings. Only when we see the Holy Spirit at work within us and use all that happens for our good, only when we co-operate with Him, then and only then, can we truly say that every day we are growing better in every way.

Coué merely prescribes a formula, he does not tell us who sends or permits all; he does not tell us about fallen nature, our one real enemy; he does not tell us what the result will be if we accept all in the ideal way, the result in this world and the next. He never rises above the natural. He never mentions the supernatural.

Ambitious people are turning to exponents of applied psychology for a philosophy of life. The leaders of this movement deny the Fall of man. They claim that man can become anything he wills to become without supernatural aid. "This subject is as safely handled," someone said, "without the knowledge of the Sanctifier and His work, as T. N. T. by a schoolboy."

True asceticism and mysticism lay due stress upon the Fall and its consequences; but since we have a Divine Person for a Redeemer and a Divine Person for a Sanctifier, and since we are called to become perfect branches of Christ the Vine, "partakers," as St. Peter puts it, "of the Divine Nature," they give the Fall of man the paradoxical name of "Felix Culpa." To the true ascetic and mystic there is no problem of evil. He never asks "Why must I suffer?" He sees in joys and trials alike means to develop in himself, before he meets God face to face, a perfect Christ-like character. We shall be amazed to see in Eternity what a life of opportunities we had and what great holiness we might have attained had we used them with the all-powerful help of the Holy Spirit. The only really normal person in the world is he who is leading a life of union with Christ; the one who allows nothing to sever, weaken or even disturb that union. Grievous sin severs union with Christ, venial sin weakens it, and joys and trials disturb it, unless we use them to prove that we want the Giver of all good gifts, to prove that His gifts, or the loss of them do not really matter. The spiritually normal man is the one in whose life there is nothing negative, but everything constructive. "To those that love God all things work together unto good."

"This world depends on you and me;  
The power of the throng in which we live  
Depends on what each one of us will give  
Of his own life, to make the whole world sound;  
The destiny of human kind is found  
In you and me.

And Heaven depends on us, on you and me,  
 For each small action of our tiny strife  
 Brings God more glory and ourselves more life;  
 And endless Heaven will be made more bright  
 If earth has yielded one more man of right  
 In you and me."

St. Francis saw the Holy Spirit in his soul, using persons and happenings as means to purify and sanctify him and make him a perfect branch of Christ, the Vine. He realized that our main work is not what we do. "Those who are set over others," he said, "should glory in their superiority only as much as if they had been deputed to wash the feet of the brothers." He understood that our work is what we are. He saw the infinitely wise Sanctifier in his soul awaiting his co-operation in the great work of transforming him into the great saint he was destined to become. He saw the Model, Christ, into whose image he was to become transformed. He expected a long and trying process. He discovered that fallen human nature, self, was the one obstacle in the way of success. "All evil comes from within," he once said. On another occasion he declared: "There is none in the world who can possess a single virtue if he does not die to himself." He therefore used every opportunity sent or permitted by the Sanctifier to crucify his evil inclinations.

He struck the first deadly blow to lower self by overcoming his horror of leprosy. Seeing a victim coming along the road, he greeted and embraced him.

St. Francis was not a sentimentalist; he did not allow himself to be swayed by emotion. He did not try to devise a system of asceticism or mysticism of his own. He followed Christ by the path of self-denial. He obeyed safe guides in the spiritual life and never went astray. Francis was always sorrowful, because always engaged in the work of self-crucifixion; always rejoicing, because of the many opportunities to do so. "Suppose," he once said, "I am a prelate set over the brethren and I go to the Chapter to preach and admonish them, and at the end of my discourse they tell me I am not fit to be over them, that I do not know how to speak, that I am illiterate, foolish and simple. Suppose that I am then cast out with shame, amidst the derision of all. I tell thee that unless I endure these things with an even countenance and even gladness of heart, I am not a true Friar Minor."

The man who preaches and lives up to such a standard has ceased to live a life of rebellion; he has begun a life of everlasting gratitude.

Francis did not interfere with the work of the Holy Spirit. The Sanctifier could go on with the purifying and sanctifying process day by day. He co-operated wholeheartedly with the Transformer of souls within him. He did not consider the goal, sanctity, too high. He realized that sanctification is life's main work; and watched his interior development with keen interest. He became spiritually normal. Nothing could separate him from Christ; nothing could weaken the union between himself and Christ, the Vine; nothing could so much as disturb it. Everything served the purpose of bringing him closer to Jesus Christ.

"You could not threaten to starve a man, who is ever striving to fast. You could not ruin him and reduce him to beggary, for he was already a beggar. There was a very lukewarm satisfaction even in beating him with a stick, when he only indulged in little leaps and cries of joy because indignity was his only dignity. You could not put his head in a halter without the risk of putting it in a halo." (Chesterton, p. 152)

Francis detected the flaw in the spiritual life of those who prayed, and practised voluntary self-denial, and refused to co-operate in the tests sent or permitted by the Sanctifier Himself. He once declared: "Many are faithful at prayer, practice bodily abstinence and bodily mortification, but let them suffer an injury, let them be deprived of something, and they will be immediately offended and troubled."

Francis, the docile, the grateful and enthusiastic pupil of the Holy Spirit, advanced by leaps and bounds towards the goal set for him. After he had completely crucified self, after the work of interior development was finished, the Sanctifier saw fit to crucify him physically by imprinting on his body five wounds like those of his Master. The man of Assisi became in soul and body a perfect replica of the Man of Galilee. Francis could exclaim at last: "Not I live, but Christ liveth in me."

"There is a mortal, who is now above  
In the mid-glory; he, when near to die,  
Was given communion with the Crucified,—  
Such that the Master's very wounds were stamped



Upon his flesh; and from the agony  
Which thrilled through body and soul in that embrace,  
Learned that the flame of Everlasting Love  
Doth burn ere it transform." (Newman)

Francis wrote the famous "Canticle of the Sun," in which he calls upon his brothers and sisters, the sun, the moon, and the stars, winds, fire, earth and water, to praise God. Toward the end of his life he added a verse in praise of Death:

"Praise be Thou, O Lord, for our Sister Death."

As Francis lay on his death bed, one of his brothers reproached him for being so cheerful in the face of death and judgment. Francis replied: "By the grace of the Holy Spirit, I am so completely united to my Lord and my God that I may well be allowed to rejoice and be glad in Him." Francis died on the third of October, 1226, in the forty-fifth year of his age and the twentieth of his conversion.

"Little men borrow all their importance from their actions, which they accomplish. Without these actions, they would be absolutely nothing. . . . They have no real substance. They are phantoms and will disappear." (Hello)

Francis accomplished great things, but it is not what he did so much, as what he was, that made him great in the sight of God and man. It is this that makes the world remember him on this, the Seven Hundredth Anniversary of his death, and will make men remember him to the end of time.

Francis was not an organizer in the accepted sense of the word, but he was an organizer like Christ, his Master. "I am the Vine," Our Lord said, "and you are the branches." Francis wanted his brethren to become one and remain one by the simple process of Gospel asceticism and mysticism. He realized that there can be perfect and lasting unity only when members of an organization are one in Christ. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the sheep and the lion shall abide together and a little child shall lead them."

The world's great sin of omission is not to strive for sanctity. Every man ought to be a saint at the hour of death. The Sanctifier is ever present in us; the opportunities which will make us saints

**3. A Paradox** are at our very feet. The average man is supposed to become a saint in the world. This is his main work. His secondary duty is to rear a family. By this I mean, not merely to give life to children, to feed and clothe them; but above all, to train them for sanctity, especially by his example. This is the point great men realized so well. When his first child was born, Frederick Ozanam wrote: "I can not think of this imperishable soul, of which I shall have to render an account, without feeling myself penetrated with my duties. How could I dare to teach her lessons which I did not practise. Could God have found a kinder way of instructing me and correcting me and setting my feet on the road to Heaven?"

Parenthood is a great responsibility, but also a great joy. Francis entered the religious state, the state of perfection. By entering religion, he pledged himself to make it the business of his life to strive for perfection and to inspire men to do the same by his prayers, words and example. It was extreme self-denial for a man as human as St. Francis to forego the joy and privilege of parenthood. He remained "desolate." But he soon discovered that he had given up parenthood only in so far as it was a disturbance. He did not become a religious because he wanted to shirk the responsibility of rearing a family; he was not a coward; nor did he take the step for its own sake. It was just a means to an end. It was the necessary means to remove the last obstacle in the way of the vision and perfect enjoyment of the Holy Spirit in his soul.

After he had entered the state of perfection, Francis saw the Holy Spirit in every person and happening; saw Him sending or permitting it to bring forth in him, with his co-operation the most beautiful of children—the Child Divine. "The throes and pangs of spiritual birth," writes St. Francis de Sales, "are painful to nature; our souls must give birth, both exteriorly and interiorly, to the sweetest and most pleasing, the most beautiful Child that could be imagined. It is the good Jesus we must form within ourselves. Courage! We must suffer much that He may be born within us."

The one-time thoughtless youth of Assisi became the most Christ-like Saint of history. He not only brought forth Christ in himself, but he became the spiritual father of the largest family of spiritual children in the Church. The three branches of the Order of St.

Francis gave the Church more saints and blessed men and women than any other Order.

A religious who deprives himself of the joys of fatherhood is called unnatural by those who do not understand. But this is not the case, because he makes the sacrifice for a greater good. The joy of spiritual fatherhood is of a higher order, and therefore more than makes up for the joys of the happy father of an ideal family. Francis was the happiest, the most normal of men, in spite of being "desolate."

He was the father of many children. The interest of a father in his children can not compare with Francis' interest in his spiritual sons and daughters. Like Christ, he took interest in individuals.

"St. Francis did not love humanity, but men, so he did not love Christianity, but Christ. What gave him his extraordinary personal power was this, that from the Pope to the beggar, from the Sultan of Syria in his pavilion to the ragged robbers crawling out of the wood, there was never a man who looked into those brown, burning eyes, without being certain that Francis Bernardone was really interested in him; in his own inner individual life, from the cradle to the grave; that he himself was being valued and taken seriously and not merely added to the spoils of some social policy or the names in some clerical document." (Chesteron, p. 141)

We know how profoundly the world of St. Francis' day was influenced by personal contact with him, or by his spirit. Dante, for example, placed in his lowest hell those who in life were melancholy and repined without cause. The followers of Francis were not fanatics, but normal men from every walk of life, who were seeking happiness; men who were willing to pay the price, convinced that he would not disappoint them.

Jesus Christ was the Holy One; it was not necessary in His case to go through the process of sanctification. He could not, therefore, be a model for us in the work of transformation from sinners and imperfect men into saints. His crucifixion did not mean crucifying evil inclinations; it meant the agony caused by the vision of countless sinful lives, of lives of lukewarmness and indifference. He was a man of sorrows. On the other hand, He saw God always and rejoiced. His life was a divine paradox.

Francis, too, was always sorrowful. His life, on the one hand, was a long drawn-out process of crucifixion for the "old man," and on the other hand, a life of rejoicing always for the "new man"; because he saw the Sanctifier always directing the complicated, uninterrupted, life-long process of purification and sanctification. After the Paradox of Galilee there is none more helpful than the Paradox of Assisi.

St. Francis became the reformer of his age, and a world-reformer by demonstrating the paradox: "Desolate yet many children." He told men that they were not obliged to go as far

**4. The Reformer** as he did by depriving themselves of the joy of parenthood. It was not necessary for them to enter the religious state and thereby pledge themselves in a special way to strive for perfection. But he did not hesitate to tell his fellow men that they must become saints before they can enter Heaven; and that it is the work of the Holy Spirit, with their co-operation, to finish the task of purification and sanctification before they meet their Judge, Jesus Christ, the perfect Vine.

Francis assured those who followed him, that they would not be happy unless they made life a paradox—a life of self-crucifixion, in order that Christ might be born and grow and reign within them. He declared that the greater the conquest over self, the greater the victory for Christ and the greater the measure of that peace and joy which the world can not give or take away. Those who are blind and deaf, who neither see nor hear the Sanctifier, look upon a life of self-indulgence—of spiritual and physical birth-control—because it requires no self-denial, as a foretaste of heaven; they look upon the work of sanctifying themselves and those to whom they have given life, because it requires self-control, as a foretaste of purgatory; and upon a life devoted exclusively to the sanctification of themselves and their spiritual children, because it requires perfect self-control, as a foretaste of hell. But Francis proved that they were wrong. They were right in so far as fallen human nature is concerned; but he proved that they were mistaken so far as higher self, the man of faith within us, is concerned. He proved that happiness and the ascetical and mystical life are not incompatible; that they are a paradox rather than a contradiction, while a life of happiness and self-indulgence are incompatible and contradictory. He dethroned self and enthroned Jesus Christ; he did not envy the sinner and the luke-



warm; he made them envy him. They could not but see that their former leader was becoming a greater hero than the one who conquers cities—a saint among saints.

Francis practised what he preached. Men had to admit that an ideal reformer had arisen in their midst. Francis did not write a treatise on the Internal Mission of the Holy Spirit; he did not write a work on asceticism and mysticism; he saw God the Holy Spirit, the Sanctifier, and joyfully submitted to the process of sanctification, and thereby became a man in whom not self, but Christ lived; through whom not self, but Christ spoke: "Be ye followers of me," he could truly say, "as I am of Christ." He the crucified man, stood at the side of the crucified God-man, Jesus Christ, and was proud of the distinction.

Francis was unspeakably happy and could not bear to see men unhappy. The process of putting off the "old man" and putting on the "new man" did not make him dismal or dehumanized; for it was the whole meaning of his message, that such mysticism makes a man cheerful and humane. If a restless and unhappy man came to Francis for relief, he would not rest until he had diagnosed the trouble, until he had prescribed the remedy, until the man had found happiness and peace. If the man had driven the Sanctifier from his soul by grievous sin, he would induce him to go to Confession; if his unhappiness was due to conditions, to so-called unbearable conditions, he made him realize that no conditions, however trying, can make a man unhappy; that, on the contrary, they are God-sent opportunities to change us from sinners into saints, from imperfect men into perfect branches of Christ, the Vine.

Francis, by his example, taught the world that a life of perfect union with Christ is our normal condition, that we ought to be perfect branches if we are part of a perfect Vine; that we must allow nothing to sever, to weaken, or even disturb the union between the Vine and the branches. Only when we have learned the secret of using all that happens as a means of bringing us closer to Christ, only then can we expect the reward which will be ours, even in this world—perfect joy.

"Now once on a time it happened that Francis set out to walk with Brother Leo from the Hill-city of Perugia to the convent of St. Mary of the Angels. And as they went along the high hill-road, there came upon them a bitter wind and a heavy fall of snow; and

Brother Leo, as he walked in front, was fain to shiver and complain of the cruel cold.

"Now when Francis saw that his countenance was sad and his steps heavy in their going, he cried after him and said, 'O Brother Leo, even if the Brothers Minor should make the blind to see, the lame to walk, and the deaf to hear, and even to raise one from the dead, remember that in all this there is no perfect joy.'

"But Brother Leo only grunted, for he was cold and heavy of heart. After a little while Francis called to him again: 'O Brother Leo, if the Friars Minor knew all that was in the world, all books and languages and science and the Scriptures, not to speak of the secrets of men's souls, be it known that in all this there is not perfect joy.'

"But Brother Leo only shook his head and sighed, for he was colder than ever and very weary.

"After they had gone a little farther, Francis called again: 'O Brother Leo, thou little sheep of God, if the Friars Minor spoke with the tongues of angels and knew all the secrets of the earth, of birds and beasts and fishes, of men and trees and stones and waters, know that not in this will be found the secret of perfect joy.'

"But Brother Leo only looked upon the ground, for his feet were frozen and his heart was sad.

"Then once again, after a little space, Francis called aloud: 'O Brother Leo, even if the Friars Minor were to preach so well that they should convert the whole world, yet know that herein is not perfect joy.'

"Now, when they had covered more than two miles of the high-hill road, in the discourse Brother Leo began to be astonished and to wonder what he meant. So he called over his shoulder to Francis and said: 'I pray thee tell me, Father, for God's sake wherein is perfect joy?'

"And Francis answered and said: "Suppose we come to St. Mary of the Angels, soaked with snow, and frozen with cold, hungry and weary, and that when we knock eagerly at the door the porter shall come and say, in an angry voice: 'Who may you be?' Suppose that when we reply 'we are two of the Brothers,' he should say, 'You lie; for you are two good-for-nothing beggars who are known to steal the bread of the poor. Get along with you,' and should slam the door in our face. Then, if we should bear

that patiently, and going into the wind and snow should think humbly that after all the porter had but truly described us, then, O Brother Leo, we should have found the Secret of Perfect Joy.

‘And if we should return and knock again, and, weeping, beg him to open to us for the love of God, and if he should cry out angrily: ‘I will pay these rascals what they deserve,’ and rush out with a great stick and seize us by the hoods and roll us in the snow and beat us well, then, if we bear all this with patience, thinking of the pains of the Blessed Jesus and all that He bore for us—then, O Brother Leo, know that there is perfect joy.

‘For he who has learned to conquer himself and to bear all pain and grief willingly for the dear Christ, has found the Secret of Perfect Joy.’ ”

And then did Brother Leo understand so that he complained no more within himself, but walked on gladly through the snow and wind till he reached that journey’s end.

This conversation of Francis with Brother Leo is the key to the Christ-like spirituality of the Little Man of Assisi.

We shall never succeed in creating enthusiasm for man’s main work—sanctification, if we preach only half of the Gospel, if we speak of self-denial in the wrong way; we shall fail unless we speak of self-crucifixion as a prelude to a glorious resurrection.

Francis was an ideal reformer because he preached his message in a way that none could gainsay or misunderstand. His life was a sermon, a living message. “Pollyanna” is an impossible creation. It is a hopeless attempt to preach the glad life without the glad tidings of the Gospel. As long as we must remain on earth, self-denial will be the measure of our happiness. Only in Heaven will our life cease to be a paradox.

The Little Flower played the “Glad Game” and what she did in her “little way,” Francis did in a big way. What the world needs is not less of the theory of true asceticism and mysticism, but more living examples: “By their fruits you shall know them.” It wants to see more true followers of Jesus Christ, the Holy One; more followers of St. Francis of Assisi. The Gospel contains the secret of peace and happiness and joy, but it will remain a secret to us and to the world unless we live it. The true philosophy of life is also the most cheerful.

“Count each affliction, whether light or grave,  
God’s messenger sent down to thee; do thou

With courtesy receive him; rise and bow;  
 And, ere his shadow pass thy threshold, crave  
 Permission first his heavenly feet to lave;  
 Then lay before him all thou hast; allow  
 No cloud of passion to usurp thy brow,  
 Or mar thy hospitality; no wave  
 Of mortal tumult to obliterate  
 Thy soul's marmoreal calmness; grief should be  
 Like joy, majestic, equable, sedate,  
 Confirming, cleansing, raising, making free;  
 Strong to consume small troubles; to command  
 Great thoughts, grave thoughts, thoughts lasting to the end."  
 (Aubrey de Vere)

## X.

Jesus Christ is the King of the world. He is the One and only Eternal King. He is the King of Kings. Had man not sinned, the Second Person of the Blessed Trinity would have, we are told, become incarnate. His reign would have been one of glory and triumph. Since man fell, however, His life became a paradox—"suffering, yet always rejoicing." He, the Innocent One, suffered interior and exterior crucifixion as only the human nature of a Divine Person could endure. He became the Lamb of God who took away the sins of the world. At the same time He rejoiced always as only One who is Divine could rejoice in this world, because He always enjoyed the Beatific Vision. His life was a divine paradox—and He—the Paradox of Galilee. He came not only to redeem us, but to be our Model; hence the command: "Follow Me." He wanted us to walk in His footsteps, which means that He wanted our life, like His, to be a paradox—a life of suffering and rejoicing.

We can on the one hand, deny ourselves, take up our cross and follow Christ. On the other hand, we can see God by faith. We can make our life a paradox, but at most, a perfect human paradox. The Paradox of Assisi is the most perfect paradox since the Paradox of Galilee.

Francis, by his example, taught the world how to walk in the footsteps of Christ. "Be ye followers of me," he could say, "as I am of Christ." He believed in theory, but much more in prac-



tise. "Man," he once said, "has as much knowledge as is executed." A legend tells us how a saint once saw in vision a procession of apostles, virgins and martyrs, all walking carefully and scrutinizing the ground with earnestness, that they might tread as near as possible in the footsteps of Christ. At the end of this pageant came the shabby, little brown-robed and bare-footed figure of St. Francis; and he alone was walking easily and steadily in the actual footsteps of Our Lord. Francis followed the poor, the chaste, the obedient, the Holy One of Galilee. He practised extreme self-denial and he was always extremely happy. He felt the trials of exile, but at the same time he saw the Creator and Preserver everywhere, and heard His voice. He saw his Lover and his All in the Blessed Sacrament; he led a life of perfect union with Him and always heard His voice. He saw his Divine Guide in the Church; he heard His voice and obeyed. He saw the Sanctifier in his soul and made it his life's business to co-operate with Him in the work of his own sanctification and that of his fellow men.

The price we must pay to see God is a sinless life, a life of self-crucifixion. The cleaner and holier our lives, the clearer the vision. "Blessed are the clean of heart for they shall see God." Francis saw God. Did he pay too great a price for the privilege? No man speaks of the price paid for blessings which are priceless. Francis did not consider the cost, but only the blessings received. He did not, like the young man in the Gospel, go away sad, when he heard the condition required to possess life in its fulness. He gave up what men call all (nothing in reality) with a song upon his lips and received infinite blessings. A sinless life and a life of self-denial do not spell unhappiness. They produce real happiness; happiness now and in the life to come. The victim of sin and self-indulgence is the unhappy man. The sinner who is spiritually blind and deaf, who does not know the purpose of created things, who does not see and hear the Creator and Preserver, the man who is unspeakably lonely because he has not found Jesus Christ his companion and support in exile, the man who has no guide to lead him from earth to Heaven, because he has not discovered the Holy Spirit in His Church, the man whose life is almost unbearable because he does not know the Sanctifier, Who sends or permits all for his good, the man who sees only himself and lives for himself only—this is the world's unhappy man.

The rich, sad young man of the Gospel, the poor young happy man of Assisi—what a contrast! Francis did not turn away from the light, he welcomed it, and with the light of the Holy Spirit he grasped the meaning of those words, "I am come that they may have life and may have it more abundantly."

Francis found God. He understood the Gospel and he preached the whole Gospel. No wonder he did not go astray. No wonder he was so sure of his way. No wonder his true followers can be recognized to-day.

"He who desires nothing but God," writes St. John of the Cross, "does not walk in darkness, however blind and poor he may think himself to be; and he who indulges in no presumptuous thoughts, nor seeks his own satisfaction, either in God or in creatures, who does not serve his own will in anything, is in no danger of falling, or in any need of counsel." Francis preached self-denial, but only as a necessary means to sanctification and the joy which follows in its wake. Hence, it is not to be wondered at that everybody is running after the man of Assisi; that he is called "Everybody's St. Francis."

"St. Francis delivered a message for all men and for all times. His life was not compassed by its circumstances; nor was its effect limited to the thirteenth century. His life partakes of the Eternal and Universal, and might move men in times to come as simply and directly as it turned men's hearts to love in the years when Francis was treading the rough stones of Assisi." (Osborne Taylor)

Thomas of Celano, the first historian of our Saint, tells us that at the time of St. Francis, the Gospel teaching had been forgotten almost everywhere. "The Blessed Francis was sent by God to preach it by his example." The same is true in our day. Wealth, lust, contempt for authority, an inordinate desire for honors, the lack of interior perfection, are the great evils of our day. It is our duty to carry on the work begun by St. Francis. We shall succeed only if we use his method. We shall never be true followers of Christ, or preach the Gospel successfully if we go about with sad countenances. We must be sorrowful, but we must rejoice always; we must make of our lives a paradox.

"We shall not be like our Divine Saviour if our countenances are sad and our voices mournful." (Manning)

Unless we realize that life here below will always be a combination of joy and sorrow, the paradox, "sorrowful, yet always rejoicing," will ever be to us a puzzle and a contradiction. We shall be slaves of God, rather than children of God and brethren of Christ. But if we follow the poor, the pure, the obedient, the holy and happy man of Assisi, we shall, at the same time, be followers of Christ, and we shall not walk in darkness. "I am the light of the world; he that followeth Me walketh not in darkness." St. Francis and his first followers were men of great austerity; at the same time they were the happiest of men, which fact won for them the title "Jesters of the Lord." "What are we, God's servants," exclaimed Francis, "but His troubadours, who seek to uplift men's hearts and to move them to spiritual joy."

The world has seen only one Francis. There is no need of another, if only we will, in our limited sphere, do what Francis did for mankind. The Gospel teaching is sublime, practical, perfect, but the universal cry is for more of it in actual life. We must see in created things only the means to know, love and serve God better; we must really find Christ, our All; we must see in the Church, and in our superiors the representatives of the Holy Spirit, our Guide; we must see in our souls the Sanctifier and live up to our faith, then we shall be happy indeed—the only really happy men on earth. We shall make religion irresistible, the only effective way of competing with the world. Then we, too, shall become reformers, not blind leaders of the blind.

The Gospel will endure, but it will not prosper unless we live up to our faith; "the evidence," as St. Paul calls it, "of things that appear not." "This is the victory that overcometh the world, our faith." The supremely happy, human St. Francis has had the world at his feet for centuries. Catholics and non-Catholics alike, love no place on earth next to Galilee more than they love Assisi.

Men know the story of St. Francis. Yet they wonder how one can be happy in spite of the extreme self-denial which he practised. How explain the contradiction, they ask; and to one and all Francis replies: "My life was not a puzzle, not a mystery, but the simple life of Jesus Christ, my Model; a blending of the spirit and the letter of the Gospel; my life was not a contradiction, but merely a paradox."

God the Father created us and preserves us. God the Son

redeemed us. God the Holy Ghost is in the Church to guide us; He is in our souls to sanctify us, with our co-operation. Father

**Epilogue** and Son put us into the hands of the Sanctifier in order that He might transform us and make us fit for a life of union with Christ on earth, fit to become one with Him when we receive the Blessed Sacrament, fit to become one with Him forever. Union with Jesus Christ is the essence of asceticism and mysticism. "I am the Vine, you are the branches." "Never dissatisfied, forever unsatisfied," must be our motto until we see Him face to face. "For me to live is Christ, and to die is gain."

Jesus Christ is our All. He, and He alone can dispel our gloom.

"Whom wilt thou find to love ignoble thee  
 Save Me, save only Me?  
 All which I took from thee I did but take,  
 Not for thy harms,  
 But just that thou mightst seek it in My arms.  
 All which thy child's mistake  
 Fancies as lost, I have stored for thee at home;  
 Rise, clasp My hand and come!

Halts by me that footfall;  
 Is my gloom after all  
 Shade of His hand outstretched caressingly?  
 'Ah, fondest, blindest, weakest,  
 I am He whom thou seekest;  
 Thou dravest Love from thee, who dravest Me.' "

(Francis Thompson)





# THE SPIRITUAL LIFE ACCORDING TO FRANCISCAN MASTERS

FR. EDMUND KRAUTKRAEMER, O.M.CAP.

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All Christians without exception are called by God Himself to perfection. Jesus addressed these words to all: "Be you therefore perfect as your heavenly Father is perfect" (Mt. 5, 48).

**The Call of Christ** Furthermore, when laying down the law of divine charity, which constitutes Christian perfection, He makes no exception. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind" (Lk. 10, 27).

Ascetical writers agree that the perfection to which all are called consists in the love of God. Fr. Herculanus, O.F.M., expresses this truth in a beautiful and truly Franciscan way when

**Fr. Herculanus, O.F.M.** stating that perfection consists in the "felicissima illa consuetudo seu habitus quo Deus propter semetipsum sine intermissione ex toto corde diligitur."<sup>1</sup> He proves this in a very profound manner. God, he says, is the most perfect being. The ratio agendi of such a being must also be most perfect. To this ratio agendi belongs therefore the most perfect end and purpose, which can only be God Himself. Hence, all things, especially the angels and man, exist solely for God and are destined to fulfill His will. In other words, they are bound to love Him.<sup>2</sup> For this reason St. Paul writes: "But above all these things have charity, which is the bond of perfection" (Col. 3, 14).

Another son of St. Francis, Fr. Cesaire, O.M.Cap.,<sup>3</sup> defines Christian perfection thus: "Christian perfection consists essentially in the total conformity of the human will with the divine, under the influence of charity diffused in our hearts by the Spirit of Love." He goes on to say that the soul continually attached to God and turned towards Him, cannot, by the very law of love, abuse its liberty any longer. Charity becomes indeed the "bond of perfection," for in charity are contained all the perfections of the soul. Without charity it would be impossible to possess any virtue perfectly. It is charity also that commands all acts of virtue and is offended by every sin. There can be no doubt that Christian perfection consists in the love of God.

### THE SCIENCE OF THE SPIRITUAL LIFE

The science that deals with Christian perfection and the ways and means that lead to it may be called, broadly speaking, spiritual theology, since its subject-matter is the spiritual life of the Christian.<sup>4</sup> Naval<sup>5</sup> prefers to call this science *mystica generalis*, defining it as: "*Scientia quae agit de christiana perfectione, atque de directione animarum ad eam assequenda.*" This science of Christian perfection is divided into ascetical and mystical theology. If we try to define these two theological sci-

<sup>1</sup> Fr. Gaudentius, O.F.M., *Introductio ad Vitam Seraphicam*, 1882, p. 21.

<sup>2</sup> *Ibid.*, p. 22.

<sup>3</sup> *La Perfection Séraphique*, p. 8.

<sup>4</sup> Pourrat, *Christian Spirituality*, Vol. 1, Preface.

<sup>5</sup> *Theologia ascetica et mystica*, 1925, p. 5.

ences we find that there has been a change since the days of the Scholastic theologians. They did not separate ascetical and mystical theology as is most frequently done to-day, although they distinguished the individual object of each. Scholasticism prepared the way for a systematic treatment of the spiritual life. The sharp line drawn between asceticism and mysticism is of a later date.<sup>6</sup> The Benedictine Fr. Mager,<sup>7</sup> however, contends against Garrigou-Lagrange, O.P., Zahn, Saudreau and Lamballe that this distinction is found at the very beginning of the Middle Ages. The monks at the time of Cassian distinguished between the ascetics who lived in monasteries and the contemplatives or mystics who lived as hermits. Hence, those modern authors who make this marked distinction are only returning to the oldest tradition. He too upholds this distinction and the reason is because he maintains with Poulain, S.J., and others that there is a specific difference, and not only one of degree, between the mystical and non-mystical conditions of the spiritual life. The former he calls "geistseelisch," the latter "leibseelisch." In the former the body plays no part whatever, but does so in the latter.<sup>8</sup>

That the distinction between asceticism and mysticism was not so marked even in the eighteenth century may be seen from the words of a very illustrious master of the spiritual life who be-

**Fr. Lombez,** belonged to the Franciscan family. It is Fr. Ambrose  
**O.M.Cap.** de Lombez, O.M.Cap. He uses the term mysticism  
to cover all the phases of Christian perfection.<sup>9</sup>

"The term mysticism," he says, "is abhorrent in these days not only to the impious and careless Christians, but even to many who have reached some degree of piety, are nevertheless not sufficiently instructed. If it were only the word mysticism that they abhor we would not mind, for we do not wish to dispute about a term which is not used to express a dogma of faith or a moral truth. However, it is the thing itself which shocks them. But do they really understand it? Do they know what they condemn?"

"The mystical life is prayer, which is so highly recommended to us, and which Jesus desires to be continual; it is recollection, that is to say, attention to ourselves, something highly necessary

<sup>6</sup> K. Bihlmeyer, *Kirchl. Handlexikon*, Vol. 2, col. 1069; Fr. Adolphus, *Compendium theol. asceticæ*, Vol. 1, 1921, p. 8.

<sup>7</sup> *Theologie und Glaube*, 1921, p. 4.

<sup>8</sup> *Ibid.*, p. 11.

<sup>9</sup> *Oeuvres complètes*, 1882, Vol. 2.

for the important business of our salvation. . . . The mystic way is the love of God without which, as our faith teaches, we cannot be saved; it is to refer our actions to God who must necessarily be our last end in all things; it consists in turning frequently to Him Who is the life of our soul, Whose spirit we should breathe unceasingly as every moment we breathe the air so necessary for the life of our bodies. The mystical life is meditation . . . it is reflection, which no sane man will ever condemn. . . .

"Mysticism is that interior life without which one is only half a Christian; one practices his religion exteriorly and adores God in the temple or on the mountain as did the Jews and Samaritans, but never in spirit and in truth. Mysticism in its principle is God, drawing the soul to Himself because our soul is made for Him, and communicating Himself to us because He wishes to be ours. Mysticism in its object is the knowledge and love of God Who is everything, the knowledge and mistrust of ourselves who are nothing. Mysticism has as its end to glorify God . . . and to work out our sanctification, which is the true and only end of man.

"Mysticism, or rather the most sublime and supernatural part of it, which is reserved to chosen souls, which consequently should not be confounded with the ordinary interior life . . . is only the intimate communication of God with the Christian soul. . . . From whichever side we consider it, the mystical life deserves our greatest esteem. It is only ignorance or prejudice that can look at it with suspicion."

Nowadays there are many who, in describing the science of spirituality, assert that ascetical and mystical theology have each an entirely different purpose. Ascetical theology deals with the virtues, their nature, the means to acquire them, difficulties to be overcome, etc. Mystical theology approaches asceticism only in the doctrine on prayer.<sup>10</sup>

These writers take their definition of ascetical theology from the nature of asceticism, which means to exercise oneself in struggling for the attainment of Christian perfection. This struggle is necessary owing to the many hindrances, such as the unruly passions and evil inclinations. Ascetical theology, therefore, lays down the regulations for this spiritual

**Ascetical  
and Mystical  
Theology Defined**

<sup>10</sup> Cf. Poulain, *Die Fuelle der Gnaden*, Vol. 1, p. 8.



combat, explaining the necessary exercises, such as examination, self-denial, prayer, meditation, spiritual reading, walking in the presence of God, spiritual direction, etc. There are various degrees and phases of this struggle, namely, the *via purgativa*, which is the struggle against the passions, the *via illuminativa*, which is the practice of virtue and the imitation of Christ, the *via unitiva*, which is the intimate union with God.<sup>11</sup> St. Bonaventure in his "*De Triplici Via*" was the first to give a complete exposition of these three ways of the spiritual life.<sup>12</sup>

Mystical theology on the other hand is based on mysticism, which means in a very broad sense the striving of the soul to unite itself with the Supreme Being. True mysticism in practice is the mysterious union of the soul with God by means of extraordinary graces, whereby the soul receives a higher knowledge of divine things and greater spiritual liberty. Mystical theology, therefore, according to many is that branch of moral theology which investigates the mystical knowledge obtained and the experiences of mystical life. It deals only with the extraordinary workings of divine grace in the contemplative state. The fundamental act, namely, of the mystical life is a higher form of prayer called contemplation. There are various degrees of contemplation which are divided into the *via purgativa*, *illuminativa* and *unitiva*. These are not separate or independent, but supplement and accompany one another. Concluding from what has been said it certainly would be false to imagine that mystical theology deals only with the charismata, such as visions, ecstasies and revelations, which are only the concomitant manifestations of the mystical union with God.<sup>13</sup> It was for this reason that mystical theology had fallen into bad repute for some time. The study of it was neglected, the nature of the mystical life was never spoken of, books treating of mysticism were dreaded and kept out of circulation as much as possible. Mysticism, namely, was understood to be nothing but extraordinary gifts of God, the so-called charismata.<sup>14</sup>

It is of no little interest to us to know what the modern Franciscan school has to say regarding the nature of ascetical and mystical theology. The two authors I have consulted seem to

<sup>11</sup> Cf. Lehmkuhl, *Kirchl. Handlexikon*, Vol. 1, col. 390.

<sup>12</sup> Pourrat, l. c., Vol. 2.

<sup>13</sup> Cf. K. Bihlmeyer, *Kirchl. Handlexikon*, Vol. 2, col. 1068.

<sup>14</sup> *Theologie und Glaube*, 1921, p. 3.

**Fr. Adolphus, O.M.Cap.** follow those who accept a marked distinction between ascetical and mystical theology. Fr. Adolphus, O.M.Cap.,<sup>15</sup> defines ascetical theology

thus: "Scientia theologica disserens de christiana perfectione, quae auxilio gratiae ordinarie absolvitur." Of mystical theology he has this to say: "Theologia supernaturalis nominatur mystica, juxta recentiorem loquendi modum intellecta, quando studiosa mente penetrare intendit vias extraordinarias quibus animae Deo uniuntur et phenomena quae saepius hanc unionem comitantur."<sup>16</sup>

Cardinal Vives, O.M.Cap.,<sup>17</sup> defines ascetical theology in these words: "Agit de via purgativa, illuminativa et unitiva, seu de incipientibus, proficientibus et perfectis, viis ordinariis." He

**Cardinal Vives** agrees with Zahn<sup>18</sup> and others that the via unitiva, properly speaking, belongs only to mystical theology.

He says mystical theology is that "scientia quae de contemplatione et de donis mysteriosis ac supernaturalibus agit in ordine ad perfectionem christianam."<sup>19</sup> As to the relation between ascetical and mystical theology he is of the opinion that the former deals with the ordinary and the latter with the extraordinary means and ways of perfection; that the latter presupposes the former, an opinion held also by those who wish to have both entirely separated from each other; that in the mystical life you will always find asceticism but not vice versa, which is a repetition of the preceding opinion with reference to practice.<sup>20</sup>

Those who, contrary to these two theologians of the Franciscan school, prefer to treat ascetical and mystical theology as one unified system of Christian perfection, define mysticism as the climax in the normal and regular development of the life of grace. This is the definition of Garrigou-Lagrange followed by Grabmann<sup>21</sup> and others. They strongly object to restricting mystical theology to the extraordinary conditions of Christian perfection, because in that case even contemplation assumes the nature of a gratuitous grace or a charisma.<sup>22</sup> They claim that the mystical union with

<sup>15</sup> L. c., p. 6 and 9.

<sup>16</sup> Ibid., p. 6.

<sup>17</sup> *Compendium Theol. Ascetico-mysticae*, 1907, p. 8.

<sup>18</sup> *Einfuehrung in die christliche Mystik*, p. 44.

<sup>19</sup> L. c., p. 7.

<sup>20</sup> Ibid., p. 9.

<sup>21</sup> *Wesen und Grundlagen der katholischen Mystik*, 1923, p. 43.

<sup>22</sup> Cf. Tanquerey, *Précis de Théologie Ascétique et Mystique*, p. 7.

God is for all Christians. If we are assiduous in the practice of virtue and prayer, the day will come when the Holy Ghost will take over the direction of our spiritual life. This will be the beginning of the mystical union which consists essentially in divine contemplation.<sup>23</sup>

It does not belong to the scope of this paper to enter any further into the controversy regarding the relation between ascetical and mystical theology and the nature of both. Let it suffice to have touched upon some of the controverted points. I will only add some practical observations regarding mysticism made by Fr. A. Mager, O.S.B.<sup>24</sup> Theoretically, he says, all Christians are called to the mystical life in the strict sense of the word, but practically it will be found only in a few, not because God refuses to give His mystical graces but because the necessary courage is lacking for complete self-renunciation. The pastor of souls should encourage the faithful as much as possible to lead an ascetical life. This is the best preparation for the reception of mystical graces, if God so wills. It cannot be denied that mysticism was unduly neglected in the past. Asceticism held supreme sway. The religious need of the present day demands that mysticism be restored to its proper place. It is certainly a very gratifying sign of the times that many are longing and striving for a mystical union with God. It is the duty of the priest therefore to understand the nature and value of mysticism for the sake of a more practical and successful activity.

#### FRANCISCAN ASCETICISM

Christian perfection consists, as we said above, solely in the love of God. There is not one perfection for the laity, another for the priests and still another for the religious. But this one and same perfection admits of different degrees. Priests on account of their sublime dignity and office must be more perfect than the ordinary Christians and the lay-brothers of religious Orders. Religious have made it their special purpose to strive for perfection by vowing to observe not only the commandments but also the counsels. For this reason they are said to belong to the state of perfection. Still there is a

<sup>23</sup> Cf. Garrigou-Lagrange, *Perfection Chrétienne et Contemplation*, Vol. 1, p. 301.

<sup>24</sup> *Theologie und Glaube*, 1921, p. 12.

great difference between the various religious Orders as far as the manner of striving for perfection is concerned. Though they do not differ in essentials they do differ very much regarding accidentals, on account of their peculiar and special purpose. Each Order has also its proper means to attain its own end.

As all founders of religious Orders, so also St. Francis chose his own purpose as God had inspired him. That his followers might surely obtain this purpose he gave them his Rule. He who faithfully observes this Rule according to its spirit must necessarily differ from every other religious in mind and manner. The means used in our Order to acquire perfection are not the same as those befitting other Orders. What might be very praiseworthy in one Order does not always agree with the scope of another Order. We must therefore strive for Christian perfection with the means given us by St. Francis. Other Orders may praise certain means and methods for their own members, but they would do wrong in trying to force these upon others, as for example the method of mental prayer. These same means and methods might be contrary to the purpose of our own Order. Our means of sanctification were inspired by God, approved by Holy Church and their inherent efficacy has been proved by a multitude of Saints.<sup>25</sup>

For this reason we speak of different schools of asceticism and mysticism among the various religious Orders. In order to obtain a better idea of the Franciscan school it will prove practical to give a brief summary of the other religious schools.<sup>26</sup>

**Various Schools of Spirituality** The spirituality of the Dominican school is based on moral and dogmatic theology, forming one body with it. It reconciles liturgical prayer and contemplation with the active life and the apostolate. Their motto is: *contemplari et contemplata aliis tradere*. In modern times this school is deeply attached to the doctrine of St. Thomas, explaining and synthesizing clearly and methodically his teaching on asceticism and contemplation.

The Benedictine school is noted for its effective and liturgical piety. The present day school has become more precise regarding its doctrinal basis. The subjective element of its asceticism may

<sup>25</sup> Cf. Fr. Adolphus, l. c., p. 3 and 4.

<sup>26</sup> Cf. Tanqueray, l. c.



rightly be called reverence. The objective element is the external act of liturgical worship.<sup>27</sup>

The spirituality of the Ignatian school is active, energetic and practical, tending to form the will with a view to personal sanctification and the apostolate. Its subjective element is a predilection for action while the objective element is apologetic activity for Jesus and the Church.<sup>28</sup>

The system of the Carmelite school as regards the spiritual life is based on the fact that God is everything and that man is nothing. It teaches, therefore, complete detachment in order to arrive, if it so pleases God, at contemplation. It also fosters the practice of the apostolate by prayer, example and sacrifice.

The Redemptorist school distinguishes itself by its simple, affective and practical piety, based on the love of God and of the Redeemer, recommending especially prayer and mortification.

At the present time the individual religious Orders are becoming more and more conscious of the fact that each has a characteristic piety, asceticism, pastoral activity, theological speculation, pedagogy, etc. In all these various fields they have manifested in the past their own proper characteristics, something specifically theirs. The endeavor to bring this fact to the fore is not vain self-glorification nor is it caused by a desire to arouse dissension, but is something truly Catholic, showing a deep understanding of the importance of tradition. It is a product of universal spirituality, which according to St. Paul is a mark of true Christianity and manifests the living operation in all members of the Order of the one and same spirit. It would be absolutely wrong to expect that all the religious Orders be the same in these various matters.

The Spirit of the Lord does not produce sameness but a variety of gifts, especially in developing that life which is based on the evangelical counsels.

This consciousness has been awakened especially in the Benedictine Order. For several years past the Benedictines have made it their express purpose to renew the spiritual life of the Christian peoples by means of the liturgical movement. They are reaping abundant fruits of their labors, especially in Germany. Other Orders too are stressing more than ever their own characteristics.

<sup>27</sup> *Vita Seraphica*, 1924, p. 53.

<sup>28</sup> *Ibid.*

<sup>29</sup> Philip Funk, *Hochland*, 1921, p. 444.

In the hagiography of the Jesuits, Redemptorists and Carmelites more attention is given to the particular traits of the Order. The lines are drawn more sharply between these and the general obligations of the Christians, between the accidentals of the Order and the essentials of the Catholic Church.<sup>30</sup>

This same consciousness has also been aroused in the Franciscan Order, and this not by common consent but of itself, namely from within.<sup>31</sup> For this reason it promises a glorious future for the family of St. Francis. This will surely be the case if every individual son of the Seraphic Saint endeavors to know all that is truly Franciscan and make it bear upon his asceticism and piety, his learning and pastoral activity, upon his entire life.

We are concerned at present only with Franciscan spirituality. What are the main characteristics of the Franciscan School in this regard? In other words, in what manner are the sons of St.

**The Franciscan School** Francis to strive for Christian perfection? This can be learned only from our Seraphic Father himself. It is the will of God that each religious Order be animated by the spirit of its founder. The followers of St. Francis are bound to copy more or less faithfully his life, his piety, his method of prayer, his asceticism and his mysticism. Is this possible? Have his followers done so? Did he expect it of them?

It cannot be denied that Francis expected his followers to imitate him closely. He overlooked the fact that the sublime ideals of virtue and holiness infused into his soul were not to be shared by all his followers. He discovered later that he could not expect everyone to imitate him in the same heroic manner as his first companions had done. In laboring for the spread of his sublime ideal he did not reckon sufficiently with stern reality nor with human weakness. In the beginning he neglected almost all organization, but the need of it soon became apparent. With the help of Cardinal Hugolino he therefore set to work to give the Order a definite and lasting Rule. Herein the Saint sacrificed many pet ideas for the sake of the Church and the good of the Order. The Rule, although it is adapted to greater numbers, to all times and countries, adheres nevertheless to the substance of his ideal.<sup>32</sup> For

<sup>30</sup> Philip Funk, *ibid.*, p. 446.

<sup>31</sup> Fr. Soiron, *Vita Seraphica*, 1924, p. 47.

<sup>32</sup> Lemmens, *Der hl. Bonaventura*, 1909, p. 148 sq.

this reason we must distinguish two periods in the life of Our Seraphic Father, and we cannot fail to notice the pathetic tragedy that overhangs his last years. He was followed by only a few brethren, the Order as such was separated from its founder.

The Order as a body, says Fr. Devas, O.F.M.,<sup>33</sup> did not aim at imitating strictly the life of St Francis, but at observing his Rule; and his Rule, not as read in the light of the author's own

**Francis and His Order** life, but in the light of papal declarations. Under God's guiding Providence the Franciscan Order grew into a great and organized body very different in system from the primitive Franciscan groups, with aims that differed greatly from the ideals expressed in the early legends, but with the same vital spirit embodied in the union of the active and contemplative life. The followers of St. Francis aim at observing his Rule; but this Rule, just as the Gospel, admits of various degrees of observance. As the Gospel does not contain the Canon Law of the Church but puts forth the ideal for the individual Christian, so we may also say that the early Franciscan legends, and even, to some extent, the exhortations of St. Francis himself were never meant to indicate lines of corporate development, but to embody an ideal for the individual Friar and to stimulate his zeal and his love. This explains the early division between the stricter and the more lenient brethren and the many branches of the Franciscan Order that arose in course of time.

Since the Franciscan Order as such does not aim at imitating all the details of Francis' life, the question naturally presents itself: has the spirit of St. Francis passed over to his Order or

**Franciscan Liberty** not? Is there an essential difference between the spirit of St. Francis and that of his Order? It we study the history of the Franciscan Order we cannot

fail to notice certain characteristics of its religious life which are wanting in other Orders, and these characteristics are obviously an outflow of the spirit of St. Francis himself. It must be remembered, however, that this same spirit has produced a great variety of saintly men, who were all influenced by the one spirit but who were not all forced into exactly the same mould. In some true followers of Francis we find only the essentials of Franciscanism, in others only one phase of Francis' life is emphasized. This is explained by the fact that in the Order of St. Francis a certain naturalness and freedom is noticeable, more than in other Orders.

<sup>33</sup> *Franciscan Essays*, 1924, p. 35 sq.

The individual is allowed to develop his spiritual life more or less freely as long as he observes the essentials. He is not compelled to adapt himself to one established form. Franciscan asceticism is not a rigid, uniform system as is the case for instance in Ignatian asceticism. As St. Francis so also his Order has regard for the natural good traits of man and does not suppress them. We are reminded here of the words of St. Augustine: "Ama et fac quod vis."<sup>34</sup>

What are the characteristics of the Franciscan school of spirituality? This is what Pourrat<sup>35</sup> has to say: "The Franciscan Order, faithful to the spirit of its founder, has always preserved its preference for affective spirituality. From this point of view it differs greatly from the Dominican school. . . . The need of studying science, without departing too much from the desire of St. Francis, brought about a kind of fusion between speculative and affective theology. This union of the science of the mind with that of the heart is particularly noticeable in St. Bonaventure, who may be looked upon as the great representative of Franciscan spirituality."

**Franciscan Asceticism Defined** Tanquerey<sup>36</sup> says the Franciscan school of spirituality is both speculative and affective, taking as its starting point the love of Jesus Crucified, for Whose sake it loves and practices the so-called "crucifying" virtues, especially poverty which is joyously endured. It is characterised also by evangelical simplicity and an affectionate devotion to the Infant Jesus.

According to Fr. Eugene d'Oisy, O. M. Cap.,<sup>37</sup> the Franciscan spirit does not consist of one quality only but of many virtues sprouting from one common origin, charity, which is modified by the characteristic trait of the Franciscan family, poverty. It can be defined thus: "The Franciscan spirit purposes to produce in the souls already purified a burning love, contemplation of a very simple nature and a generous imitation of Jesus Crucified by means of detachment from all things through the virtue of poverty." This definition gives the essential qualities of the Franciscan spirituality but not the secondary ones, which are necessary for the correct and complete understanding of it.

Franciscan spirituality, says Fr. Cesaire, O.M.Cap.,<sup>38</sup> adds

<sup>34</sup> Cf. *Vita Seraphica*, 1924, p. 56.

<sup>35</sup> L. c., Vol. 2, p. 152.

<sup>36</sup> L. c., p. xxxi and xxxvi.

<sup>37</sup> *Etudes Franciscaines*, Vol. 23, p. 331.

<sup>38</sup> L. c., p. 9.



nothing to the essence of Christian perfection, being only one of its modes. It specializes above all in charity, first of all regarding its object, Jesus Crucified, an object most expressive of love, and secondly regarding the intensity of its act, namely a very ardent love of the Crucified, whence its name Seraphic Perfection. God, the infinite Love, became incarnate and was crucified. To respond to this love of God man must crucify himself for God. This is the special purpose and trait of Franciscan spirituality. St. Francis himself was a specialist in the practice of that love that crucifies while being crucified.

We may see from these quotations that all writers agree that the real foundation of the entire Franciscan life is love, but a love proper to the sons of St. Francis, a seraphic love. It is the spirit of love that animates Franciscan asceticism and mysticism. For this reason the spirituality of the Franciscan school is said to be primarily affective. What does this mean?

Christian perfection tends towards union with God. Infinite in number are the ways that lead to God, just as the manifestations of His divine intellect and love are infinite. One may come to

**The Way of the  
Intellect and the  
Way of the Will**

God in a direct way, that is by elevating one's soul above all creatures to the Sovereign Good. This is a difficult way and at times dangerous. Man may also approach God by means of creatures. This method is guaranteed because it is adapted to the two-fold element of man, body and soul. But what great variety we have here! Behold the many impelling forces: mind, will, imagination, senses, etc. Behold the variety of guides: faith, charity, zeal, etc. Behold the various possible aims: common duties, the apostolate, works of charity, contemplation, etc. In practice perfection is attained by two parallel ways, which often run alongside each other and at times are even joined together: the way of the intellect and the way of the will.

Some approach God mainly by the knowledge of the Truth, by means of reflection and reasoning, without however excluding the will. That which predominates is reasoning. They are united to God because they see His infinite beauty. Their intellect enlightened by God forces the will to direct itself towards Him. They might be compared to the cherubim who forever contemplate God.

Others, feeling that only to know God produces coldness and at times even sterility in spiritual life, strive to unite themselves

to Him through the will. They do not trouble themselves with lengthy reasonings nor with complicated analyses. They receive light from the intellect and by the co-operation of their will they hasten to change this light into affection, resolution and action, lest they might abuse this light which they desire should become warmth and life. True, they behold the divine beauties, but this vision is not the end of their actions. Their mind understands with and through the heart. Whilst they are absorbed in the divine beauty, they pay more attention to the divine goodness. Affection, therefore, predominates in them. They might be compared to the seraphim whose whole being is love.<sup>39</sup> This is the fundamental characteristic of Franciscan spirituality. It stresses love rather than understanding, charity rather than truth. Fr. Wendelin Meyer, O.F.M., expresses the same doctrine very succinctly when he writes: "The Franciscan thinks with his heart and loves with his mind."<sup>40</sup> Hence, we are not surprised to hear a Franciscan master, John of Fano, O.M.Cap., stress the importance of love in spiritual life, saying that one becomes more easily united to God by love than by speculation. Contemplation, he continues, leads to love and love to union.<sup>41</sup> Love is the distinctive mark of the Franciscans as adoration is of the Benedictines, preaching of the Dominicans, and Christian apologetics of the Jesuits.

Now what is the object of this seraphic love? No one will deny that it is Jesus Christ as God-man. Stated more expressly, it is He who humbled Himself, assumed the form of a servant and became like unto us in all things, sin excepted. True, other Orders also foster love for Jesus and still there is a great difference. First of all, devotion to Jesus Christ is far more intense, universal and fundamental in the sons of St. Francis. Secondly, the Franciscan directs his attention mainly to the human life of Christ and strives to bring all his practices of virtue into the most intimate relation to this life. In striving for Christian perfection he endeavors to introduce into religious life the childlike, humble, poor, simple, crucified, apostolic life of Christ Himself. That this devotion to the human life of Christ is peculiarly Franciscan can

<sup>39</sup> Cf. *Etudes Franciscaines*, Vol. 23, p. 187.

<sup>40</sup> *Vita Seraphica*, 1924, p. 56.

<sup>41</sup> Fr. Fredigand, O.M.Cap., *De Arte unionem cum Deo consequendi*, 1924, Pars tertia, p. 39.

be readily seen from the great influence it had in the Middle Ages. This influence is reflected especially in the *Imitation* of Thomas a Kempis. Fr. Symphorian, O.M.Cap., has made extensive studies on this question.<sup>42</sup> He proves to evidence that Thomas a Kempis was conversant with the utilized the works of the Seraphic Doctor. Everywhere the author of the *Imitation* reveals the particular piety of the Franciscan mystics. Regarding this question Fr. Felder, O.M.Cap.,<sup>43</sup> says that before the Franciscan Era no one would have dared to write a book with the title "The Following of Christ." Every chapter of the *Imitation* is Franciscan in thought and prayer; the intimate union of the soul with the Cross and the Tabernacle is especially Franciscan; Franciscan above all, the sovereign principle which controls all others: "Let it be our chief study to meditate on the life of Jesus Christ. . . . When thou hast Christ thou art rich, and He is sufficient for thee."<sup>44</sup>

In the middle of the 13th century David of Augsburg, a mystical writer of the Franciscan Order, composed, beside other Latin and German works, meditations and prayers on the "dearly beloved Lord Jesus Christ," so tender in tone and depth, so charming in their appeal that their equal can scarcely be found.<sup>45</sup> This love for Jesus Christ is also seen in the famous *Meditations on the Life of Christ* which for a long time were attributed to St. Bonaventure. John de Caulibus, another Franciscan of the 13th Century, is nowadays considered the author. This work is said to differ from all that the Gospel has inspired because it speaks to the heart.<sup>46</sup> The author is an exceptional artist whose work had a great influence on the religious theatre and the plastic arts of the Middle Ages.

Although the Franciscan aims at copying the human life of Christ, still he specializes in the imitation of Jesus as the Crucified, in the identification with Him as far as it is possible. It is for this reason that the Franciscan ascetical writers stress so much the meditation on the Passion of Our Lord. Pourrat<sup>47</sup> says: "Devotion to the passion of Christ, so

**Jesus  
Crucified**

<sup>42</sup> *L'influence spirituelle de S. Bonaventure et l'imitation de Jesus-Christ*, 1923.

<sup>43</sup> *Ideals of St. Francis*, 1925, p. 396.

<sup>44</sup> Book 1, chap. 1; Book 2, chap. 1.

<sup>45</sup> Felder, l. c., p. 395.

<sup>46</sup> Beaufreton, *Anthologie Franciscaine*, p. 87.

<sup>47</sup> L. c., Vol. 2, p. 182.

greatly advocated by St. Anselm and St. Bernard, received a considerable impetus from St. Francis of Assisi and his Order. The writings of St. Bonaventure mark a stage in the development of the Love of the faithful for the suffering Jesus. Tender compassion, pity and compunction are there shown forth in a touching manner." "Christ's death on the Cross," says the Seraphic Doctor, "should live in our thoughts and imagination. For frequent thought on the passion of Christ keeps aflame and brings to intense heat the fires of earnest piety. We must picture to the eyes of our heart Christ dying on the Cross if we would prevent the fires of devotion within us burning themselves out. . . . The altar of God is your heart. On the altar of your heart a fire of intense heat must burn constantly. You must feed the fire each day with the wood of the Cross and the remembrance of the Passion of Christ. . . . Gaze with the Blessed Apostle Thomas not merely on the print of the nails in Christ's hands; be not satisfied with putting your fingers into the holes made by the nails in his hands; neither let it be sufficient to put your hand into the wound of His side; but enter bodily by the door in His side and go straight up to the very heart of Jesus. There, burning with love for Christ Crucified, be transformed into Christ. Fastened to the Cross by the nails of the fear of God, transfixed by the lance of the love of your inmost heart, pierced through and through by the sword of the tenderest compassion, seek for nothing else, wish for nothing else, look for consolation in nothing else except in dying with Christ on the Cross." <sup>48</sup>

James of Milan, a Franciscan of the 13th century and author of *Stimulus amoris*, which had been attributed wrongly to St. Bonaventure, when stating the three means to contemplation, says that, in the second place it is necessary to compassionate as much as possible the sufferings of Christ and bear them always in our heart. If we do not suffer with Him we cannot rejoice with Him. <sup>49</sup> His treatises on the Passion of Our Lord in chapter 14 and 15 belong to the most beautiful productions of mediaeval mysticism.

The Franciscan writers not only emphasized the importance of meditation on the Passion of Christ, but were greatly influenced in their writings by the thought of the suffering Saviour. St.

<sup>48</sup> Costello, O.F.M., *Holiness of Life*, 1923, p. 62 sq.

<sup>49</sup> *Bibliotheca Franciscana Ascetica*, Vol. 4, p. 20.



Bonaventure himself meditated unceasingly on the sorrows of Christ Crucified. The intensity of his love for the Passion of Christ can be seen from all his ascetical and mystical writings. St. Francis de Sales, therefore, says of him that when writing these books he had no other paper but the Cross, no other pen but the lance, no other ink but the blood of Christ.<sup>50</sup>

We have thus far mentioned only the ideal of Franciscan spirituality. In choosing the means to reach this ideal the Franciscan must be guided by love. First of all the hindrances and obstacles

**Love** that stand in the way of reaching this ideal must be  
**Influences** removed. The greatest hindrance to union with Jesus  
**the Means** is evidently sin. Fear of God is a powerful means  
 against it, but for the Franciscan the principal medium is the remembrance of the loving and suffering Saviour. Love is also the Franciscan's weapon against the unruly passions. Love is the fundamental affection and therefore regulates the various inclinations of the heart. Sensuality and the flesh are held in check by the love of Jesus Christ Who is the spouse of the soul. This love detaches the true Franciscan from all creatures and renders him thereby all the more capable of serving his fellow-men. Likewise the struggle against self is controlled by the love of Christ, because love is naturally inclined to be submissive. Seraphic love, therefore; demands complete self-renunciation by perfect humility and obedience. For Jesus cannot reign in a heart where He finds anything besides Himself. Self must depart and give away to Jesus.

Let us stop to consider what the greatest Franciscan master has to say regarding obedience. In his *Regula Novitiorum* <sup>51</sup> St. Bonaventure writes: "Strive as long as you live to subject yourself to all according to the will of God and obey humbly, not only your superiors but also your subjects. Never ask who it is that commands, but rejoice because he commands." Only he who is filled with seraphic love can demand such perfect obedience. This does not mean enslavement but emancipation, not humiliation but elevation, being destined to reign together with Christ; neither does it mean death and annihilation of self, but the most sublime life and love in Christ Jesus.

There is still another evil which threatens to impede the attainment of the Franciscan ideal. It is the world. This danger, a

<sup>50</sup> Lemmens, l. c., p. 97.

<sup>51</sup> *Opera omnia*, Vol. 8, p. 488.

very great one, is removed by seraphic poverty and simplicity. These have always formed the main trait of St. Francis' followers, who manifested their burning love for the Crucified in this special manner. The true Franciscan prefers a simple mode of life. He feels happy in his poor habit and lowly cell, he is unassuming and unpretentious in his entire manner. He is easily satisfied and can readily adapt himself to irksome conditions. Only in this wise will he represent even in his exterior the poor and humble Saviour.

St. Bonaventure, more than any other, has grasped the importance and purpose of holy poverty for the Franciscan family. He finds Franciscan spirituality to consist in the most sublime poverty,

**St. Bonaventure** in contemplation and the apostolic life. St.  
**and Poverty** Francis, he tells us, was filled with a three-fold

desire: to be a perfect imitator of Christ by poverty, to adhere closely to God by assiduous contemplation, and to save souls. Since he did not find these three elements conjointly in any existing religious institution, he founded a new Order.<sup>52</sup> Poverty he calls "the sublime prerogative of our Order."<sup>53</sup> In various places he shows the relation between poverty and contemplation. In his explanation of the *Hexameron* he mentions first of all that contemplation is a special trait of the Mendicant Orders. Then he continues: "Contemplatio non potest esse nisi in summa simplicitate et summa simplicitas non potest esse nisi in maxima paupertate; et hac est huius ordinis. Intentio beati Francisci fuit esse in summa paupertate."<sup>54</sup> The reason why poverty is such a very efficacious means of contemplation is because it retains the "libertas spiritus et cordis," prevents the distractions of temporal cares and offers frequent opportunity to give attention to spiritual matters.<sup>55</sup>

The Seraphic Doctor even says of poverty that it is the very source and foundation of evangelic perfection. These are his words: "Christian perfection requires in the first place that all inordinate love of earthly things be put away. This inordinate love is based on a certain disposition of the mind and fostered by external possessions. Hence, in trying to root out this inordinate inclination, both the disposition of the mind (avaritiae rubiginosa affectio) and the earthy possessions (substantiae terrenae illecebrosa possessio) must be renounced. Since this renunciation re-

<sup>52</sup> Ibid., p. 338, q. 1.

<sup>53</sup> Ibid., p. 471, col. 1.

<sup>54</sup> *Opera omnia*, Vol. 5, p. 430, no. 30.

<sup>55</sup> *Opera omnia*, Vol. 8, p. 338, q. 1.

moves the root of all evils we must conclude that poverty is the foundation of evangelic perfection.”<sup>56</sup> From this we can understand the importance of poverty for the contemplative life. Therefore, he never wears out the praises of evangelic poverty. In his *Regula Novitiorum* he says it forms the primary foundation of the entire spiritual edifice.<sup>57</sup> For this reason we should not think that certain superfluous things are necessary, but we should rather fear lest these necessary things be superfluous. He concludes his treatise with these glowing words: “Therefore, cling to poverty with all your might, for according to Holy Scripture it is the tree of life for those who take hold of it and blessed is he who preserves it. If you preserve it to the end you will come to the kingdom of heaven, for Our Lord has made this promise to those who are truly poor (perfectis pauperibus).”

Fr. Symphorian, O.M.Cap., a lifelong student of St. Bonaventure, tells us that according to the Seraphic Doctor, poverty is for the Franciscan the means to contemplation and through contemplation a means to the apostolic ministry.<sup>58</sup> Thus the word poverty comprises the entire Franciscan vocation. Franciscan property may rightly be called “altissima, contemplativa et apostolica.” Francis’ followers are bound to contemplation because they are poor and because they are called to preach or to perform the apostolic ministry. For poverty begets simplicity which renders most easy the contemplative union with God. On the other hand by poverty the Franciscan must renounce all created things in order that his words to the people may be efficacious. In contemplation he drinks of those fountains of which it is said: “Haurietis aquas de fontibus Salvatoris,” whereby he is rendered capable of slaking the thirst of immortal souls when preaching the word of God.<sup>59</sup>

We have thus far seen how the Franciscan removes the obstacles that stand in the way of his union with Jesus Christ. In doing so he is influenced by seraphic love. Fr. Matthew Schneiderwirth,

**Positive  
Influence  
of Love** O.F.M., who has made a deep study of Franciscan asceticism,<sup>60</sup> shows how love influences also the means and methods used to acquire Franciscan perfection. One of the first exercises of Franciscan asceticism is

<sup>56</sup> Ibid., p. 272, no. 2 and 3.

<sup>57</sup> Ibid., p. 489 sq.

<sup>58</sup> *Analecta Ordinis Minorum Capuccinorum*, Vol. 38, p. 311.

<sup>59</sup> Ibid., Vol. 40, p. 159.

<sup>60</sup> *Vita Seraphica*, April, 1924.

earnest self-examination and self-discipline, because the love of Christ urges us to union with Him. This discipline of self, however, is not a source of mental suffering. For the Franciscan sees his faults as Jesus sees them. This is a relief to him and at the same time stimulates him to labor with renewed vigor at perfecting himself. Franciscan love looks more to Jesus than to self.

The next step is mortification, which the Franciscan performs not so much in a negative as in a positive manner. He seeks not so much to eradicate as to liberate. Mortification is not only a means to an end but is rather an expression, in the form of penance, of union with Christ. Franciscan love wishes to suffer, for to suffer means to love. Franciscan penance it at the same time mortification, self-discipline and love. Thereby mortification loses its dreary and painful character and is no longer a mere technicality of the spiritual life.

Because the Franciscan Order is not only contemplative but also active it must take labor into its program. For the Franciscan, however, labor is at the same time the means and the end of love. For love of Christ he wants to live by his labor, in which love predominates. Love desires to unite the contemplative and the active life. Hence, his labor must be brought into relation with Christ. His union with Jesus may not be interrupted by his labor, but must accompany and guide him in all his exterior actions. This is the source of the eternal value and merit of all his work, be they apostolic, educational, or manual.

From what has been said it can easily be seen of what importance are prayer and contemplation in Franciscan spirituality. Prayer is the foremost means. St. Bonaventure, as has been shown, assures us that contemplation is a special trait of the sons of St. Francis. The word contemplation, however, when mentioned by the Saint does not always mean mystical prayer. It is used by older authors in at least five different significations.<sup>61</sup> If placed in opposition to active life it means either prayer in general or meditation or divine office. More frequently it is understood to mean the contemplative life, that is, a life, the greater part of which is given to prayer. Secondly, it is also used in opposition to meditation. In this case its meaning is more restricted. Here it refers

**Love Leads to  
Prayer and  
Contemplation**

<sup>61</sup> Cf. Poulain, l. c., Vol. 1, p. 88.



to that kind of prayer which is a preparation for contemplation, a prayer in which the acts of the imagination, memory and intellect are simplified. The will alone performs a multiplicity of acts. This is usually called affective prayer. Thirdly, it is used to denote a non-mystical form of prayer wherein even the acts of the will, the affections, are lessened and simplified. This is the prayer of simplicity, which the various authors call by different names. It differs only in degree from the former. St. John of the Cross in using the term contemplation presupposes at least a latent mystical condition. St. Theresa, finally, applies this term only to prayer that is absolutely mystical, which is produced by God alone without our co-operation. These are the various significations of the term contemplation as found among spiritual writers, especially before the time of St. Theresa.

Seraphic love desires to be near the Beloved and, therefore, imprints on all the actions of the Franciscan the spirit of devotion and prayer. The Franciscan is not satisfied with liturgical prayer as contained in the Breviary and the Mass. He also wishes to be alone with Jesus in prayer in order to communicate with Him personally. The form of prayer proper to him is of a higher kind, and not the cold meditation of a later date, which, however, may not be disregarded. He prefers those forms of prayer wherein love predominates, preparing the soul for mystical prayer, namely, affective prayer and the prayer of simplicity. In other words, he prefers a free, unrestrained and continual union with his God. Old statutes of the Order refer to this method of prayer when they ordain: "*Fratres cotidie incumbant orationi mentali, patienter audientes quid loquatur illis dominus.*" Meditation as we know it to-day, was not known in the religious Orders before the 15th century, perhaps not before the 16th. There was no definite time set for mental prayer nor was there a definite method.<sup>62</sup> Regarding the prayer of simplicity—the same holds good also of affective prayer—Poulain<sup>63</sup> emphasized the importance of treating this subject in books and instructions. For the number of souls who to-day practice this form of prayer is not small. And yet, there are even novice-masters who never heard of it, who know no mean between formal meditation and mystical prayer!

We have thus far considered how the Franciscan is freed from

<sup>62</sup> Poulain, 1. c., Vol. 1, p. 68.

<sup>63</sup> Ibid., p. 76.

the hindrances that can separate him from Christ and what means help him to be united with Christ.

**Union and  
Identification  
with Christ**

Now he is ready to strive by seraphic love to become another Christ, to be identified with Him as far as possible. Liberated from sensuality or at least having subdued it, he can live a life of purity with Jesus. Having triumphed over self he becomes by obedience and humility a most pliable instrument in the hand of his Master. Having forsaken the world he can imitate the life of poverty led by Jesus Himself. Filled with burning love for the Crucified he seeks and finds participation in His suffering, and moved by divine grace he finally consecrates himself unreservedly to Jesus. United to Christ he henceforth knows only one reality—God. He now leads a life in God guided by the spirit of devotion and of prayer. The possession of Jesus gives him complete rest and peace and fills him with true joy. Joy is a special characteristic of Franciscan love and of Franciscan poverty. This joy is a fruit of the Holy Ghost having nothing worldly in it, although it does not condemn innocent amusements. The sources whence it springs are very deep. It results, namely, from the knowledge that God is our Father and that Jesus is our Brother. For this reason it makes the true Franciscan very child-like and urges him to venerate in a special manner the Child of Bethlehem.

Franciscan asceticism does not only aim at making us like unto Christ. This is only part of its purpose. Franciscan love is essentially apostolic. *Caritas Christi urget*. The true Franciscan is

**Apostolic  
Love**

filled with an ardent longing to save souls for Christ by apostolic labors. This is how John of Fano, O.M. Cap.<sup>64</sup> praises the true Franciscan: "Blessed is the good contemplative, more blessed the virtuous preacher, most blessed is he who, according to the example of Christ, the Apostles and the greatest Saints, rises to the heights of contemplation without thereby neglecting the offices of preaching." "At times," he says further, "we must descend from the mountain of contemplation and take part in the active life, lest the mind be wearied by prayer and be troubled by the flesh. Contemplation must also be interrupted when obedience or charity calls. Without obedience there is no merit and the more we assist our fellowman in his needs the nearer we approach to the love of Christ."<sup>65</sup>

<sup>64</sup> Fr. Fredegand, l. c., p. 42.

<sup>65</sup> Ibid., p. 41.

The follower of Francis wishes to live the life of Christ not only for himself, but also that thereby he might gain others for Christ. He is best fitted for these labors because he imitates so closely the poverty of Christ. This is proven very clearly by the Seraphic Doctor.<sup>66</sup> He gives three reasons, why Franciscan poverty plays such an important part in the successful preaching of the Gospel: "facit eam (praedicationem) magis credibilem, magis reddit efficacem, efficit eam magis acceptabilem." On account of the poverty of the preachers, he says, the hearers are induced to believe, their hope is strengthened and they are filled with charity. For this very reason the Apostles, who were only few in number but poor both in material things and in spirit (*rebus et spiritu*), were able to spread the Gospel throughout the entire world. In explaining the words of Our Lord to the Apostles: "Nihil tuleritis in via" (Lk. 9, 3.) the Saint says the spiritual meaning of these words refers to every preacher, for he must be a "contemptor terreneitatis," otherwise he is not a "praedicator" but an "adulator." The literal observance, however, of this injunction pertains to the perfect preachers, those who imitate Christ perfectly.<sup>67</sup>

Not only to preach, but to help humanity in every possible way is the characteristic of the Franciscan apostolate; namely by example, by preaching, by administration of the sacraments, by social activity, etc. It means, in short, to imitate the public life of Jesus Christ. To train one for this glorious apostolate belongs also to the program of Franciscan asceticism. In this way the contemplative life and the active life of Christ are closely united and form the sublime ideal of Franciscan personality.

All that has been said regarding Franciscan spirituality, asceticism and piety may be summed up briefly by saying that their subjective element consists in most fundamental and universal love of Christ, while their objective element consists in the manifestation of this love by a reproduction of the humble God-man through a most perfect union and identification with Him.<sup>68</sup> All this St. Francis meant to express by his seraphic motto: *Deus meus et omnia*.

<sup>66</sup> *Opera omnia*, Vol. 8, p. 301, no. 21.

<sup>67</sup> *Opera omnia*, Vol. 7, p. 218, no. 6.

<sup>68</sup> *Vita Seraphica*, 1924, p. 53.

## FRANCISCAN MYSTICISM

Having considered Franciscan asceticism we shall now make a brief study of what the Franciscan masters teach regarding the mystical life. The greatest representative of Franciscan mysticism is undoubtedly St. Bonaventure, whom Leo XIII even called the Prince of mystical theology.<sup>69</sup> He had both the practical and the theoretic knowledge of mystical life. His doctrine is also very reliable because it is based on the teachings of the Fathers. It is said that his writings are a faithful mirror and a living expression of the doctrine of the Fathers and of the ancient tradition of the Church regarding the contemplative life. One may say that the teaching of the Seraphic Doctor in spiritual matters has the guarantee of entire antiquity.<sup>70</sup> And after the time of St. Bonaventure the teaching on mysticism has not changed essentially, especially not among the Franciscans. The many mystical theologians cited by Saudreau<sup>71</sup> are sufficient proof. The teaching of St. Bonaventure also occurs in the writings of St. Theresa, who is considered one of the greatest authorities in mystical theology.<sup>72</sup> Another author says of him: "His is a practical mysticism which refers all to God and tends to be united to Him by one supreme aspiration. . . . It is above all entirely evangelical and Christian."<sup>73</sup> Père Herve de Saint Marie says of the mysticism of the Seraphic Doctor: "Besides containing the entire substance of the spiritual life, from its primary elements to its most perfect degrees, it has these distinctive characteristics: solidity, order and clearness. He never forsakes the principles of theology nor the teaching of the Fathers. . . . He maintains a just medium throughout not allowing the multitude and the importance of the various matters to enlarge his treatise too much, nor permitting their brevity and excellence to hinder him from treating them at the required length."<sup>74</sup>

After hearing all these eulogies we may confidently consider the doctrine of the Seraphic Doctor regarding mysticism. As to the nature of the mystical union with God most authors hold that it

<sup>69</sup> *Acta Minorum*, Vol. 9, p. 177.

<sup>70</sup> *Etudes Franciscaines*, Vol. 5, p. 149.

<sup>71</sup> *La Vie d'union a Dieu*.

<sup>72</sup> Krebs, *Grundfragen der katholischen Mystik*, p. 123.

<sup>73</sup> *Dict. des dict.*, Vol. 2, p. 129. <sup>74</sup> *Etudes Franciscaines*, Vol. 4, p. 107.



### The Mystical Union

is a "cognitio Dei experimentalis."<sup>75</sup> Experimental knowledge is attained by seeing, hearing, touching or in coming in contact with the object which we seek to know. Hereby we make certain proof of this object and its attributes. The mystic experiences the presence of God. He has not only a knowledge of God by faith. Fr. Louismet, O.S.B., says: "This is the mystical knowledge of God, the peculiar knowledge we gain by love; by active, conscious and constant love of Him."<sup>76</sup> St. Bonaventure is of the same opinion for he says: "Scientiam veritatis edocuit (Jesus Christus) secundum triplicem modum theologiae, scilicet symbolicae, propriae et mysticae, ut per symbolicam recte utamur sensibilibus, per propriam recte utamur intelligibilibus, per mysticam rapiamur ad supermentales excessus."<sup>77</sup> From this we can readily see that the Seraphic Doctor as all the Scholastic theologians did not consider mystical theology a system but a vital act of union with God, a going out of oneself, as it were, through love. Hence, he defines mystical theology after the example of Pseudo-Dionysius thus: "Tota theologia mystica, quae scilicet in mysterio abscondita est, ipsa tota consistit in dilectione excessiva secundum triplicem viam hierarchicam, purgativam, illuminativam et perfectivam."<sup>78</sup> In his commentary on the *Liber Sententiarum* he says the knowledge we have here on earth of God is fourfold: in vestigio, in imagine, in effectu gratiae et per intimam unionem Dei et animae. The last named is the most excellent and is obtained in ecstatic love.<sup>79</sup>

Furthermore, according to St. Bonaventure mystical union is the fruit of the seven gifts of the Holy Ghost. This same teaching is upheld by the Church as, for example, in the bull of canonization of St. Theresa.<sup>80</sup> In his *Breviloquium* the Saint shows how these gifts of the Holy Ghost are infused at Baptism into the soul for the purpose of finally leading her to the contemplative life of mysticism. He stresses above all the gift of wisdom. This gift confers the "saporem seu gustum bonitatis," namely of the Supreme Good. It leads the soul to peace, unites her with God, the Truth and the Supreme Good, "in quo finis et tranquillitas totius ration-

<sup>75</sup> Krebs, l. c., p. 36.

<sup>76</sup> *The Mystical Knowledge of God*, 1918, p. 9.

<sup>77</sup> *Opera omnia*, Vol. 5, p. 298, no. 7.

<sup>78</sup> *Opera omnia*, Vol. 8, p. 349, no. 46.

<sup>79</sup> *Opera omnia*, Vol. 3, p. 331.

<sup>80</sup> Krebs, l. c., p. 23.

alis appetitus." This causes extreme spiritual joy whereby the soul is prepared for mystical contemplation. Now the bridegroom and the bride behold and embrace each other by means of the spiritual senses. This last term he borrows from St. Augustine, who uses it in order to denote that mystical grace makes us conscious of the divine presence as the sense perceptions make us conscious of the object of the senses.<sup>81</sup>

St. Bonaventure then continues: "Videtur Christi sponsi summa pulchritudo sub ratione Splendoris; auditur summa harmonia sub ratione Verbi; gustatur summa dulcedo sub ratione Sapientiae; comprehendo utrumque, Verbum scilicet et Splendorem; odoratur summa fragrantia sub Ratione Verbi inspirati in corde; astringitur summa suavitas sub ratione Verbi incarnati, inter nos habitantis corporaliter et reddentis nobis palpabile, osculabile, amplexabile per ardentissimam caritatem, quae mentem nostram per ecstasim et raptum transire facit ex hoc mundo ad Patrem."<sup>82</sup> He goes on to say that as the infused virtues dispose us to active life so the gifts of the Holy Ghost dispose us to contemplative life. The spiritual senses are mental preceptions of the truth during contemplation.<sup>83</sup>

"In the prophets," he says, "contemplation consists in revelation by means of a three-fold vision: corporal, imaginative, and intellectual. In other just men contemplation takes place by means of consideration (per speculationem) which begins in the senses, proceeds to the imagination, from thence to reason, to the understanding, to comprehension and finally to wisdom. This wisdom is mystical, entirely above nature (notitia excessiva), beginning in this life but consummated in the next."<sup>84</sup> This divine illumination can be understood only by one who has experienced it and no one will experience it except through divine grace, which will be given only to those who prepare for it.<sup>85</sup>

In explaining the conditions for contemplation, Bonaventure says one must be humble and willing to suffer much. In his *Soliloquium* he gives us an insight into his own mystical life.

**Conditions for Contemplation** The interior man explains to the soul that she must be "depurata, exercitata et elevata" in order to taste the sweetness of the union with God. The soul must be cleansed from sin, inordinate affections, earthly

<sup>81</sup> *Opera omnia*, Vol. 5, p. 256 sq.

<sup>82</sup> L. c., p. 259.

<sup>83</sup> Ibid.

<sup>84</sup> L. c., p. 260.

<sup>85</sup> Ibid.

consolation and inordinate love of creatures. Secondly, the soul exercises herself in the performance of good works and in overcoming evil. Lastly, the mind is elevated so that it is happily drawn away from all earthly things and lifted above the whole world, yea above all creatures. Thereupon the soul makes answer: "I must confess with humility and shame that in the beginning of my conversion it cost me great exertion to tear my mind away from earthly things to consider heavenly things and only rarely did I succeed. And when I entered and sought consolation from the Angels and Saints I obtained none. What did this exertion profit me, since I received no consolation?" The interior man responds: "This was the reason, you wished to share in their consolation before you shared in their suffering." The soul shows further on that she is not satisfied with the odor nor with the taste of divine sweetness, she desire to be inebriated with it. But the interior man answers: "O soul, great is your faith, strong is your hope and confidence. . . . Yet I advise you, before desiring to be inebriated and to rise above yourself, descend first below yourself and learn to have a reverential fear for your spouse."<sup>86</sup>

In the prologue of his *Itinerarium* <sup>87</sup> St. Bonaventure explains the conditions necessary for contemplation. The way to divine illumination he says is no other than a burning love for Jesus Crucified. This we see in the life of St. Paul and of St. Francis. Whoever wishes to ascend to God by the various degrees of contemplation must enter the right door which is our crucified Saviour. Besides this he must be a "vir desideriorum." This longing for heavenly things is aroused by earnest prayer and meditation. He exhorts the reader above all to prayer, "ne forte credat, quod sibi sufficiat lectio sine unctione, speculatio sine devotione, investigatio sine admiratione, circumscriptio sine exultatione, industria sine pietate, scientia sine caritate, intelligentia, sine humilitate, studium absque divina gratia, speculum absque sapientia divinitus inspirata."

Regarding the stages of contemplation there is no agreement among the various theologians. These stages must not be confounded with those of the mystical union. We are here concerned only with the doctrine of St. Bonaventure on the stages of contemplation. He mentions six.

### Stages of

### Contemplation

In these stages we behold God either extra nos, intra nos, or supra nos. We ascend to God first by considering the visible creation which shows us the Creator as in a mirror. In explaining this first degree Bonaventure shows how the omnipotence, wis-

<sup>86</sup> *Opera omnia*, Vol. 8, p. 50 sq. . . <sup>87</sup> *Opera omnia*, Vol. 5, p. 295.

dom and goodness of God are seen in the creatures; how the reflecting mind gains the knowledge of God from the origin, magnitude, number, beauty, nature, operation and order of created things.

The second degree consists in this that we contemplate God Himself in His creatures. God is in them by His essence, power and presence. The soul, called microcosmus, is capable of grasping the entire macrocosmus through the five senses by means of likenesses (similitudines). This gives us a knowledge of the eternal begetting of the Son of God. For if the knowable created things beget a likeness, then the eternal light will surely produce an eternal likeness.

In the third degree man turns from creatures that are outside himself and enters into himself. That is, he reflects upon himself. Man considers the soul and its faculties as the natural image of God. The memory contains the past, the future and the present, and thus man is a figure of the eternal God. The intellect presents God to us as the Truth and the will proclaims Him the Supreme Goodness.

The object of contemplation in the fourth degree is the supernatural image of God in the soul. This degree of contemplation is only possible in one endowed with the three theological virtues. No one, however, reaches this degree unless he receives it from God. For it consists rather in affective experience than in reasoning. The soul is disposed to this "per devotionem, admirationem et exultationem." Thus purified the soul is taken possession of by divine wisdom and becomes a house of God, the friend, the daughter and bride of Christ.

Now the soul is ready to contemplate God in Himself and first of all in the unity of His essence. This constitutes the fifth degree. The contemplation is effected through faith, which is the supernatural life of the soul. It has as its primary object the existence of God with its essential characteristics: pure being, simple, absolute, original, eternal, actual, perfect, unique, etc.

The ultimate object of contemplation is the Trinity itself: the distinction and equality of the Persons, the relationship between them and the manner in which they proceed from one another. It comprises also the hypostatic union of the Word with human nature in Christ. This is the sixth stage, in which man proceeds from the conception of "good," just as in the preceding stage he proceeded from the conception of "being."

Contemplation according to St. Bonaventure is more dogmatic than mystical. He considers theology an affective science which should lead to love. We need not be surprised, then, that he divides contemplation according to the object contemplated and suggests theological reflection in order to draw near to God, or even to attain to ecstasy if called thereto.

In the seventh chapter of his *Itinerarium* the Seraphic Doctor speaks of the consummation of contemplation, which is the most intimate union with God. He calls this state the sabbath of rest, the soul turning to God with all its affection. Every merely intellectual activity ceases and the highest affection is realized. It is something most mysterious which only he understands who

**The Climax  
of Mystical  
Contemplation**



has experienced it. The Saint does not wish to say that the activity of the intellect is entirely suppressed, but that in such a state it takes a secondary place. Absorbed as she is by the love of God and being one spirit with Him, she delivers herself entirely to the divine embrace and, as it were, loses herself in the joy of the Lord. This presupposes that the intellect knows God is present. The mind can think of nothing but of God.

St. Bonaventure has a profound explanation of this mystical union in his *Collationes in Hexaemeron*, where he deals with contemplation in the strict sense of the word. The mystical union that takes place in contemplation he calls sapientia, as do all the Scholastic theologians. This state of contemplation is brought about by grace alone, although man can prepare for it by detaching himself from all that is not God, and even from himself. The highest union with God takes place through love, which transcends all understanding and knowledge. How can this wisdom still be seen he asks. In this mystical condition the soul at the same time sleeps and watches. That is, the affective faculty alone is awake, all other powers are silent. The knowledge obtained in this state is acquired solely through revelation. The Holy Spirit elevates and instructs the soul. As soon, however, as the soul tries to behold this wisdom with the eye of the intellect Jesus turns away.<sup>88</sup>

As most theologians of the present day so also St. Bonaventure teaches that the beatific vision and mystical contemplation differ essentially. The mystics do not see God directly (immediate) as He is. Our intellect can only conclude from the effects to the cause. Therefore, he continues, those who claim that God is seen in this life, do not mean to say that God is seen in His essence but only in some effect produced by Him in the soul.<sup>89</sup> This is the very same doctrine of those who nowadays admit a direct, experimental vision of God in contemplation.<sup>90</sup>

From the following, finally, we can see how sober St. Bonaventure is in judging of the mystical life. "The contemplative man should take good care, for it might happen that he fall miserably to a point from which he is not able to raise himself up again.

<sup>88</sup> *Opera omnia*, Vol. 5, p. 341.

<sup>89</sup> *Opera omnia*, Vol. 2, p. 544 sq.

<sup>90</sup> Cf. Poulain, l. c., Vol. 2, p. 380; *Theologie und Glaube*, 1921, p. 9.

And this in two ways: through error and through presumption. In fact, priding himself on the light with which he believes himself to be favored, he will be like unto Lucifer and will fall down from the midst of light into thickest darkness. He can fall also by presumption, when he begins to think that everything comes to him by revelation. One must be convinced that in this kind of gifts some rule is necessary. We should only accept as true or revealed what is in conformity with the Law, the Prophets and the Gospel." <sup>91</sup>

This is in short the doctrine of St. Bonaventure on mysticism. The other Franciscan masters teach essentially the same, as has been said above. Let this, then, suffice regarding Franciscan mysticism.

In the course of this paper we have mentioned only a few of the Franciscan writers on asceticism and mysticism. Countless is the number of Francis' sons who in the past have employed their pen to raise the standard of the spiritual life and to enlarge upon the various stages of asceticism and mysticism. Sad to say, to-day not only the works but even the very names of most of these great masters of spirituality are unknown. It surely would be well worth the trouble to re-edit or translate many of these forgotten works. Above all we ought to make them the subject of earnest study in order to imbibe their spirit. May the present age witness a rebirth of interest in Franciscan asceticism and mysticism.

### **Rebirth of Interest in Franciscan Asceticism and Mysticism**

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## **DISCUSSION**

FR. PETER N. NOLAN:—In the paper just read it was mentioned that all Christians are called to perfection. This seems to contradict the teaching of St. Bonaventure, but only apparently.

That which is now commonly understood by perfection in spiritual theology does not cover St. Bonaventure's notion of the subject. Consistent and heroic fidelity in the fulfillment of all Christian obligations he would not consider a proper definition of perfection. In a broader and improper sense he calls such a life perfect which is in accordance with an ordinary sincere Christian life, a life in the state of grace. When compared to the true "perfectio evangelica" which is found in the Gospels and taught and re-

### **St. Bonaventure and Perfection**

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<sup>91</sup> *Opera omnia*, Vol. 5, p. 444.

commended by Christ, such a "perfectio necessitatis or sufficientiae" seems to him quite imperfect. In his polemic treatment of the subject Bonaventure taught that evangelical perfection is supererogatory. He considers the life of perfection not an ordinary manner of living according to the commandments of God, but a free exercise of love of God over and above the necessary requirements of a Christian life. The practice of perfection, therefore, is, in Bonaventure's estimation, not a matter of obligation but a sign of marked zeal. Hence, it naturally follows that the practice of perfection is far more difficult than the fulfillment of ordinary Christian duties and as such cannot be expected of the majority of men.

This idea of perfection is illustrated very clearly by St. Bonaventure when he treats of the three main groups of perfect works. The shunning of all evil consists not only in keeping oneself free from every sin since this is an ordinary obligation and no more than is demanded of every man. It consists rather in a steady and strenuous battle against the very root of evil, the so-called "fomenta peccati." As a special equipment for this battle there are the evangelical counsels as they are practiced in religious life, which is called perfect when compared with the ordinary Christian manner of living. Again, when we speak of good works, especially the love of God and our neighbor, only those are considered perfect acts which are above the ordinary. The third group of perfect works comprises, according to St. Bonaventure, a certain happiness to suffer anything for God, with which is reckoned the desire for martyrdom or the joy of being a martyr. The ordinary forbearance of suffering, however, is the duty of every Christian and as such cannot be classed with perfect works in their truest sense.

This treatment of perfect works helps us to understand the all-important doctrine of the states of perfection. St. Bonaventure held the opinion, which was in vogue in his own time, when only Bishops and Religious were classed as being in the states of perfection. The term "state of perfection" meant for Bonaventure and his fellow-theologians not that state of life wherein one could become personally holy, or that the mere embracing of such a state makes one personally holy; nor did it mean to them that one in such a state is obliged more than others to strive after personal holiness; essentially, the term "state of perfection" meant merely that a member of such a state obliges himself forever to certain exercises of perfection, to a manner of living that is in itself perfect.

The Saint writes largely and in detail about the religious life which he thinks is in a special manner a state of perfection. For the religious life, professing the evangelical counsels, wars perpetually against the threefold root of sin and leads man to a "perfectio praecipua." St. Bonaventure emphasizes especially the vow of poverty since he is a son of St. Francis. He often says it is impossible to have possessions without being attached to them. All men are strictly obliged to interior poverty or the spirit of poverty, but it is absolutely necessary for those professing to strive for evangelical perfection that they practice both exterior as well as interior poverty; so necessary, he says, "ut nullus omnino sine ea (sc. paupertate) possit esse perfectus" (*De Perfectione Vitae*, cap. 3).

Regarding chastity he says in part that marriage in itself is not sinful, in fact the propagation of the human race through marriage is a duty, at least for men in general. But in man's fallen condition marriage can never be numbered among the perfect works. "Constat . . . quod nuptiae non stant cum evangelica perfectione" (*Apol. paup.*, cap. 2. 15).

As to obedience Bonaventure says that the surrender of one's free will is the greatest and most perfect sacrifice man can make.

From this teaching of St. Bonaventure it would seem that perfection can-

not be attained by the ordinary faithful, and yet this is the will of God since He is the author of the different states in the world as well as in the Church. But St. Bonaventure also teaches that perfect love is the root and essence of Christian perfection.

Just as the "perfectio materialis" means a life in accordance with the evangelical counsels, so the "perfectio formalis" consists in the possession and practice of virtue. And it is just this latter at which the Gospel aims in the very first place. (*Expos. s. Reg.*, cap. 1.10). Among all virtues that which holds the first place is charity, the love of God and our neighbor. Charity is the center point about which all else revolves. Charity is the fount and foundation of Christian living. Charity has all other virtues at its service. Just as colors lose and regain their formal being whenever the light vanishes and returns, so also all other virtues lack or possess their meritorious character in so far as they are separated from or united with charity.

This high esteem for charity is especially brought to light in Bonaventure's doctrine concerning some actions of Christ which in a certain sense may be called imperfect. Bonaventure was convinced that each and every action of Christ possessed the highest perfection imaginable. Now, the Gospels narrate that Jesus often fled from His enemies and that He prayed most earnestly in the Garden of Olives that the bitter chalice of His Passion pass from Him. Such actions when considered objectively must be classed as imperfections. Nevertheless, even these actions of Our Lord were most perfect since they were based on most perfect charity. For it was only benign condescension to weak and imperfect man which prompted these actions on the part of Christ.

This great esteem for charity appears at first sight to contradict the great appreciation for the life according to the evangelical counsels of which we have spoken before. There St. Bonaventure stresses the interior disposition and here the external work. The Saint does not deny that it is possible for all the faithful to attain to a heroic degree in the love of God and neighbor, but at the same time he says that married life and private property cannot be reconciled with evangelical perfection. We cannot solve this apparent contradiction by saying that the holy Doctor's theological views were subject to a certain evolution or development, for we find both views expressed in his earlier as well as in his later works and oftentimes they are found together. The solution of the problem is this that Bonaventure makes a very strict distinction between the perfection of the external work or of the state of life on the one hand, and personal perfection or perfect merit on the other. The perfection of the state of life is of little importance without personal perfection or perfect virtue (*Apol. paup.*, c. 3, 22).

Regarding the question, whether Christians in the world can strive for the Christian ideal of life with success, Bonaventure applies the term "perfection" only to the religious life and never expressly to the ordinary Christians. The reason for this is because he is accustomed to designate those as perfect who live according to the manner of the Gospel. At the same time the Seraphic Doctor speaks also of the possibility of married people and property holders becoming Saints. This proves that he uses the term "perfection" also according to our concept of personal perfection, so that Christian perfection is found also outside the cloister. True, this appears to St. Bonaventure to be of rare occurrence. He is of the opinion that personal perfection is generally obtained in the state of perfection. It seems, therefore, undeniable that St. Bonaventure overestimated the moral value of the religious life, but we cannot accuse him of a real error. When he says that secular life is irreconcilable with evangelical perfection he does not mean the



"perfectio meriti" nor personal perfection, but that perfection which is counseled in the Gospel, that definite external manner of life which is called perfect because it is supererogatory, and which demands the greatest sacrifices and fosters spiritual progress in the best possible way.

If St. Bonaventure seems to overstress the "perfectio status" we can only ascribe this to his great enthusiasm for the ideals of St. Francis.

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FR. ALEXIS GORE:—The subject of Fr. Edmund's paper is certainly a very broad one. It may be viewed from various angles. For instance, the author might have given us the doctrine of the individual Franciscan writers regarding the science of the spiritual life. Instead he chose in the second part of the paper to give us an idea of the spiritual life according to the Franciscan ideal, with illustrations from certain Franciscan masters, and this treatment is certainly more practical for us. In the third part he gives us the mystical theology of St. Bonaventure in general outlines. We would have been pleased to hear something about the other Franciscan writers on mysticism, David of Augsburg, for example, or Henry Harpius, Francis of Ossuna, whose writings were diligently studied by St. Theresa. Still this would go beyond the limits of a paper.

Before treating of Franciscan asceticism and mysticism, Fr. Edmund discusses the nature of ascetical and mystical theology. Authors differ regarding the relation of each. It seems, however, more plausible to accept a strict distinction between them even though this opinion is of recent date. Furthermore, the mystical and non-mystical conditions seem to differ not only in degree but in essentials though no one will deny that asceticism alone can lead to mysticism.

It might not be out of place to sketch briefly the scope of ascetical and mystical theology. Ascetical theology treats of asceticism. Taken in its literal signification asceticism means a polishing, a smoothing or refining.

### Ascetical Theology

The Greeks used the term to designate the exercises of the athletes to render themselves fit for the public games. The life of a Christian is a struggle. The exercises necessary in this combat tend to develop man's moral powers, while their aim is Christian perfection. The moral struggle consists firstly in removing the obstacles to perfection, that is, the evil concupiscence. The second duty is to strive to become like unto Christ. Ascetical theology, therefore, is the scientific guide to the acquisition of Christian perfection, which consists in expressing within ourselves, with the help of divine grace the image of Christ, by practicing the Christian virtues and applying the means given to overcome the obstacles.

The false opinion of those who fancy that Christian perfection is essentially negative must be rejected. St. Bonaventure says that bodily austerities only prepare, foster and preserve perfection. To put an absolute value on bodily asceticism, he says, would lead to Manicheism. Christ Himself was less austere in fasting than St. John the Baptist. The founders of Religious Orders prescribed fewer penances for their communities than they themselves practiced. We need but think of our own Seraphic Father.

Though love constitutes the essence of Christian perfection, still not any degree of love is sufficient for moral perfection. The perfection of the Christian consists in perfection of love, which requires such a disposition that we can act quickly and easily, even though many obstacles obstruct our path. This is the result of a laborious struggle. Owing to the present condition

of human nature, a perfection that would exclude every defect cannot be attained in this life without a special privilege. Neither will Christian perfection ever reach such a degree that further growth is impossible.

Christian perfection is not the privilege of one particular state, but may be, and has been attained in every state of life. True, the conditions for realizing the ideal of Christian perfection are more favorable in the religious than in the secular state.

Ascetical theology also points out the dangers which may frustrate the attainment of Christian perfection: evil concupiscence, the allurements of the visible creation, the enticements of the sinful world. Ascetical theology acquaints us too with the malice of the devil, lest we should fall a prey to his temptations; and likewise acquaints us with his weakness, lest we lose heart.

As regards the means to acquire Christian perfection ascetical theology recommends, above all, prayer. It teaches the mode of praying with profit and the art of meditating according to various methods. Special devotions approved by the Church are explained, and frequent confession and communion are encouraged. An important place is assigned to the examination of conscience, because ascetical life wanes or waxes with its neglect or careful performance. Ascetical theology encourages visits to the Blessed Sacrament as a very efficient means of virtue.

Self-denial is another means taught in ascetical theology. How far self-denial should extend is clear from the actual condition of human nature at present. It is divided into exterior and interior mortification. The former is the mortification of sensuality and the senses; the latter consists in the purification of the memory, imagination, intellect and will, and the mastering of the passions.

Special attention is devoted to the passions because it is with them especially that the moral combat must be waged. The passions are inherent in human nature and are in themselves indifferent. They may be employed for good or evil, depending upon the use to which the will puts them. Ascetical theology points out the ways and means by which these assist man in the accomplishment of good.

Ascetical theology subjects the virtues to a thorough discussion. It shows how the virtues can be reduced to practice in the actual life of a Christian, so that love be perfected and the image of Christ receive perfect shape in us.

Perfection is the result of a gradual process, the terminal of a laborious journey. Hence: ascetical theology divides those who strive after perfection into three groups: the beginners, the advanced and the perfect. It sets down three corresponding stages or ways of Christian perfection: the purgative way, the illuminative way and the unitive way. The means of perfection are applied with more or less diversity according to the stage which the Christian has reached. In the purgative way mortification and self-denial are to be practiced more extensively. In the illuminative way meditation and the practice of virtue in imitation of Christ are to be insisted on. During the last stage, the unitive way, the soul must be confirmed and perfected in conformity with God's will. These three stages, however, are not wholly separate portions of the striving after perfection. Even in the second and the third stage there occur at times violent struggles, while the joy of being united with God may sometimes be granted in the *via purgativa*.

To classify Christian souls according to the degree of perfection they have reached is nothing new. Clement of Alexandria, describing in his *Stromata* the steps by which the faithful soul mounts towards the "gnosis" or perfect knowledge, distinguishes three degrees. The first is that in which the soul

### The Three Ways

is dominated by fear, and abstains from all that is unjust; the second degree is ruled by hope, whereby the soul desires the Sovereign Good; and the third is charity, which gives the perfection of knowledge.

All are familiar with the doctrine of Pseudo-Dionysius, which has been developed by others. The Church also confirmed this teaching in condemning a proposition of Molinos who rejected it.

This classifying the states through which souls pass in quest of perfection is by no means a vain and superfluous task. Were it so, the Fathers and theologians would not have insisted on this point, as they have done. Besides, these stages of perfection form a complete spiritual psychology, the study of which is instructive and necessary. Beginners and perfect souls must be guided by quite different rules. In order to direct souls in the correct manner, it is necessary to bear in mind the degree of perfection which they have acquired. God does not give the same grace to the beginners, to the more advanced, and to the perfect. Dispositions which are sufficient for beginners would not be so for the more advanced. Certain practices suitable in one state are not so in another. Some are hindered in their spiritual progress because they are being pushed too fast. Others would have reached a high degree of perfection if the rules applying to more advanced souls had been used in their case.

Mystical theology according to modern authors is the science which treats of acts and experiences or states of the soul which cannot be produced by human effort or industry even with the ordinary aid of divine grace. It

## Mystical Theology

comprises among its subjects all extraordinary forms of prayer, the higher form of contemplation, private revelations, visions, and the union growing out of these between God and the soul, known as the mystical union. Mystical theology is the complement of ascetical theology, and its contents are both doctrinal and experimental. It not only records the experiences of mystic souls, but also lays down rules for their guidance. It also takes note of the erroneous systems of prayer and of the self-illusion or deception of souls that mistake the powers of darkness for those of light, or the promptings of their own imagination for divine communications.

The scope of mystical theology cannot be understood without some idea of the mystical life. Mystical life is life with God. It is the life of a loving soul spent with the loving God. A wholly supernatural life it is: spiritual,

## The Mystical Life

interior, secret, hidden from the eyes of men; hence its name mystical, which means hidden. Regarding the definition of mysticism or the mystical life, Dom Louismet, O.S.B., rightly says: "A certain confusion has arisen in comparatively recent times as to the meaning of the mystical life. There is the school of the wider definition, which by mystical life understands, purely and simply, that life of active, conscious union of the soul with God, in the secret of the heart as here described. Then there is the school of the narrow definition, which by mystical life understands one of extraordinary miraculous favors from God to the soul, such as visions, revelations, raptures, the gift of prophecy and of miracles, etc. This latter meaning is quite wrong. The wider meaning is the traditional one, the only one current for more than fifteen centuries. . . .

"Now, is it a one-sided affair, an affair in which man alone is concerned and does all the work by himself? No. Two are actively engaged in the mystical life, namely: the loving soul and the loving God, and God even more than the soul; for it is God who begins by exciting the soul to seek Him, and who raises her above her natural weakness, sustaining her throughout, and who rewards her puny efforts with the magnificent gift of His



divine Self; whilst on her own part the loving soul answers with alacrity the call of God, faithfully co-operates with the lights and motions of His grace, and yields herself wholly to His divine embrace. . . .

"To the mystic, God is all in all, and other things do not count, except in relation to God. The mystic lives in the conscious presence of God, in the willed and loved company of God, in secret intercourse with God, in the enjoyment of God. There is a constant exchange of love between that soul and God, as between the bride and the spouse, as set forth in the Cantic of Canticles. Only all this, of course, is purely spiritual and is all hidden in the secret of the loving heart, jealously shielded from the profane gaze of creatures. . . .

"Now it is this wonderful life with God as a partner which we call the mystical life. Shall we say that it is a very extraordinary sort of life? If by extraordinary we mean that it is seldom met with: yes, alas! it is so. But if we mean an impracticable, a well nigh impossible life, one meant only for a very few chosen souls, we are in error" ("The Mystical Life," 1917, pp. 1 ff.).

Mystical theology begins by reviewing the various descriptions of extraordinary contemplation and the divisions which describe its various phases. It indicates whether contemplation consists in an elevation of knowledge or

**Contemplation** in absorption in the divine vision, or whether the intellectual or affective element predominates. After describing the objects of contemplation mystical theology analyses its causes. On the part of man it may be the ordinary or exceptional use of his faculties, of the senses of his body or of the powers of his soul. On God's part the causes are ordinary and extraordinary graces, the charismata, theological and moral virtues, the gifts of the Holy Ghost. Next are considered the fruits of contemplation, its duration, interruption and cessation.

An important subject of mystical theology is the study of the processes of active and passive purification. Active processes comprise: purity of conscience, purity of the heart, purity of the spirit (imagination and memory), purity of action. To these processes are applied the well-known term "night." Passive purification consists in the trials encountered: desolation, dryness, weariness. Rules for the discernment of spirits are set down in order to determine whether these trials proceed from God or from the devil.

The experiences of the soul vary as she advances in the mystical union with God by means of contemplative prayer. As to the classification of these experiences there is no uniformity. Some of them are: the prayer of recollection, the prayer of spiritual silence, the prayer of quiet, the inebriation of love, ecstasy, spiritual sleep, the anguish of love, the union of love with its degrees from simple to perfect union, and spiritual marriage. Mystical theology is not complete without chapters on miracles, prophecies, revelations and visions.

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FR. PIUS KAELIN:—Fr. Edmund's reference to David of Augsburg calls for a few remarks on this great mystical writer. The writings of this

### David of Augsburg

master of the spiritual life are a testimony of his piety, his comprehensive knowledge of theology, his thorough familiarity with Sacred Scripture and the early mystical writers, his keen insight into the secrets of the human heart and his sober judgment. The following brief summary of his mystical doctrines clearly shows how complete was the conception of the spiritual life in the earliest period of the Franciscan Order.

The progress in spiritual life, David says, is graded according to the three



ways known as the purgative, the illuminative and the unitive way. The purpose which David constantly keeps before the eyes of his reader is: to become a spiritual man. He is a truly spiritual man whose mind is wholly turned to God, who is filled with Him, and who subjects his flesh to the spirit in all things relative to God. The more a man is inwardly well-ordered, the more spiritual he is. Wherein does this interior order consist? David answers: The soul is an image of God through the three faculties: the intellect, the will and the memory. Sin has not destroyed but weakened these faculties, and the image of God in the soul became faded. Disorder crept into the soul through sin, similarly as a musical instrument, which, when in good condition sends forth pleasing melody, but emits discordant and harsh sounds when in bad condition. It is the task of the spiritual man to learn again to use his faculties in a manner that is pleasing to his Creator.

In the transformation of these faculties David distinguishes three stages, namely the incipient stage, the progressive stage, and the stage of perfection. The intellect enters upon its renewal by adhering staunchly to holy faith. It progresses when by the aid of divine enlightenment it penetrates deeper and deeper into the divine mysteries. And it reaches the stage of perfection in this life when man in his sublime spiritual flights sees God in the pure knowledge of contemplation.

The renovation of the will begins with the combat against the evil inclinations of the soul. It advances towards perfection when man has regulated all tendencies, when he can practice virtue without inner rebellion, and when he has wholly conformed his will to the divine Will, so that he can desire nothing but God, and finds his only delight in Him.

The renewal of the memory begins with the cumbrous task of training the mind to turn to God in prayer, reading and reflection. A sign of having made progress consists in the ability to pray and meditate without overmuch distraction. And perfection is attained when man's spirit is so thoroughly imbued with God that he forgets self and all else, and, being free from distracting thoughts and imaginations, finds his rest in God.

The sublimest aim and ideal of man in this life is the most intimate union with God. The three spiritual faculties reach their perfection when a soul is at the height of its perfection, that is, when it is in ecstasy, in which condition the soul is completely steeped in God, and becomes most similar to God. God is, as it were, the form of the soul. As the wax bears the impress of the seal, so the soul must bear the likeness of God.

A spiritual man is not satisfied with practising virtue in any degree. His endeavor is to acquire facility in its exercise by continuous and severe self-discipline, while others less zealous have always to battle against obstacles. Thus a skillful laborer works more speedily and effectively than one who is awkward. The spiritual man strives with might and main to mount the heights of Tabor, there to behold the glory of his God.

Beatitude consists in the knowledge of the highest Truth, in the love of the supreme Good, and in the enjoyment of eternal bliss. According to the teaching of David, it is the virtues that direct us to this threefold object. The more therefore one allows himself to be ruled and regulated by virtue, the more receptive will he be rendered for celestial beatitude. Humility directs us towards the truth.

Love is the virtue which directs us to the good. David distinguishes three degrees of love. They possess the first degree who keep themselves free from mortal sin. To the second degree belong all those who are not content with merely observing the commandments, but strive zealously to promote in themselves and others the things that are God's. In this class are those

religious who live up to their vocation and strive to follow Christ by the faithful observance of the evangelical counsels. Whoever has attained the third and highest degree of love is all aglow with an ardent desire and yearning for God, so that it seems to him to be impossible to live without God.

The principal means of acquiring humility, love and all virtues is prayer. When a person has succeeded in reaching the higher stages of prayer he acquires a foretaste of heavenly bliss. David emphasizes with all spiritual writers the necessity of prayer. He treats of it more thoroughly in various parts of his writings. The fruit and the purpose of prayer is to adhere wholly to God, to become one with Him in the bond of purest love, to behold Him in the clearest knowledge, to be hidden in God, and being separated from the distractions of earthly things, to enjoy Him undisturbedly while the soul, recollected and directed towards the infinite Good, becomes a kind of counterpart of the eternal repose.

Through exalted flights the spirit gains possession of much and various knowledge. Some it receives by the natural process of reasoning. Other knowledge comes by spiritual enlightenment, and still other by divine revelation.

The higher degrees of prayer presuppose the lower. The oral prayer is likened to an outer covering or shell. The kernel and essence David perceives in the interior devotion.

Our author distinguishes three kinds of prayer. The first consists in the recitation of prayers composed by the Holy Ghost by the mouth of others, as the Psalms, hymns, Our Father, and other such prayers. The second kind is that prayerful intercourse in which the heart speaks to God and his saints. The Holy Spirit Himself directs, and one complains lovingly of the troubles he has, petitions ardently the things he desires, and thanks Him for all His gifts, not only for himself but for others as well. The third kind is and remains in the heart and may be described as a pure yearning. Language is inadequate to express all that the heart feels and desires. The first kind of prayer is good, the second better, the third best.

Devotion according to its essence is a matter of heart rather than of intellect as can easily be seen when observing pious and simple souls in contrast to learned men of little devotion. Yet, perfect devotion is never without the light of reason.

David treats some conditions of contemplative souls. More extensive and thorough expositions he leaves to other writers who have the time and experience. The jubilant rapture seems to him to be a spiritual joy with which the heart is suddenly flooded, a joy, which overwhelms the heart to its innermost core, whose intensity influences the body and seizes it with a kind of fright causing a sweet pain. For this joyful stirring up is indeed a source of consolation, but in consequence of the vehement attack the physical strength is weakened. At times, a person in such a condition, even in the presence of others, will break out in laughter, in loud cries or in weeping. So completely does he lose control over himself that his behavior at times is unaccountable.

When explaining the "spiritual inebriation of love," David enters upon the description of manifestations that accompany ecstasy. Love is likened to a strong wine that intoxicates the soul. When a person is suddenly seized with a glowing ardor and sweetness his body at times becomes benumbed, its members refuse their service and grow stiff. It is David's opinion that this condition can result from the fact that all the faculties of man are influenced by the fiery emotion of the heart, in consequence of which the nerves are expanded. Tongue, hands and feet remain benumbed until the

ardor has spent itself and the soul again resumes its normal activity. There is nothing extraordinary in this, for similar conditions can result from purely natural causes, for instance, from sudden fright, sudden pain, boundless joy, intense hatred, passionate desires.

These expositions of David attest his high estimation of true mysticism, of the union of love with God. He regrets therefore that the mystical intercourse with God and the spiritual joy, which infinitely exceeds all the joys of this world, is given altogether too little attention. Even among such as hold high positions in the Order, there are those who cherish no desire for it. They despise it and regard it as contemptible folly. Persons possessing the gift of devotion are often persecuted by other religious. They look upon them as possessed and decry them as heretics. Such critics are not spiritual, but in the words of the apostle, sensual, because they understand not the things that are of the Spirit. "By no means, however," says David, "do I praise the deceivers and the deceived who regard their own or a strange spirit as the Spirit of God, and who, following it, are thus led astray. That is not of God which contradicts the belief of the Church, and the judgment of the Fathers or Theologians."

Thus has David in general delineated his stand towards real or alleged mystical conditions. His standpoint is that of an inexorable critic. This critical sharpness, joined to the highest esteem for true holiness, proves that David of Augsburg is not a credulous ascetic, but an enlightened spiritual man. He stresses above all the regulation of the interior of man and the unreserved surrender to God. In this does spiritual consolation consist. Other consolations are not necessary for salvation; they are rather suspicious, often false, imaginary, deceptive. According to this are to be judged visions, revelations, prophecies, sensible delights, miracles. Our teacher, who had received wide experience through his journeys and travels, furthermore adds: "This holds good especially for our times. Occasionally such things are genuine; but only in few instances." The majority have allowed themselves to be deceived. One ought to lay little importance on such things, the more so since they are of little value, even if all be founded on truth. Of course, uneducated people, and such as are unexperienced in spiritual life, perceive in them proofs of great holiness and wisdom.

One should direct his mind zealously to what is safer, more useful and meritorious. One must labor, therefore, rather at the extirpation of vices and strive earnestly for the acquisition of virtue. One should strive to know the correct sense of Sacred Scripture and to enkindle by constant prayer the spirit of devotion. Persons concerned with such things labor with success and blessing. The more one exercises himself therein, the greater will be his merit and beatitude in heaven.

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# MENTAL PRAYER AFTER THE FRANCISCAN MASTERS

FR. RICHARD BRUNNER, O.M.Cap.

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## MAIN SOURCES CONSULTED:

- St. Bonaventure,  
Opera Omnia.
- David of Augsburg,  
De Exteriore et Interiore Hominis Compositione.
- James of Milan,  
Stimulus Amoris.
- Gaudentius Guggenblicher, O.F.M.,  
Introductio ad Vitam Seraphicam.
- Kilian Kazenberger, O.F.M.,  
Scientia Salutis.
- Adolphus a Denderwindeke, O.M.Cap.,  
Compendium Theologiae Asceticae.
- Peter of Alcantara, O.F.M.,  
Golden Treatise on Mental Prayer.
- Tissot-Mitchell,  
The Interior Life.
- Saudreau-Camm,  
Degrees of Spiritual Life.
- Dom Germain Morin, O.S.B.,  
Ideal of Monastic Life Found in the Apostolic Age.
- Ludovic de Besse, O.M.Cap.,  
The Science of Prayer.

Other books consulted will be indicated in the course of the article.

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When the renowned historian De Gubernatis began to write on the mission work of the Seraphic Order, he exclaimed: "Behold, I stand before a vast ocean." Identical sentiments must thrill the heart of everyone who begins to write on Mental Prayer after the Franciscan Masters, when he beholds the tomes and treatises these versatile sons of Francis have written on Asceticism and Mysticism.

Furthermore, it is a difficult task to write or speak on prayer; no less an authority than St. Francis de Sales, than whom no one was better informed, vouches for this. In his masterpiece, *The*



**A Difficult Task**

*Treatise on the Love of God*, he says: "In prayer so many different interior movements take place that to express them all is impossible, not only by reason of their number, but also for their nature and quality, which being spiritual, they can not but be very rarified and almost imperceptible to our understanding. The cleverest and best trained hounds are often at fault; they lose the strain and scent by the variety of sleights which the stag uses, who puts them on the wrong scent, and practices a thousand arts to escape the cry." The holy Doctor compares our heart to a labyrinth from which we shall find no exit if we shall try too hard "to think what our thoughts are, to consider our considerations, to observe all our spiritual observations, to discern that we discern and to remember that we remember" (Book 4, c. 1). Seeing this difficulty the author of the *De Perfectione Vitae ad Sorores* when requested to write on prayer, replied: "Probably in this matter I am more in need of information than you are."

Having premised these few words of blessed and holy men we shall venture to proceed with our task.

The highest privilege of man is that he should be able to pray and commune with God; it is his greatest boon. By communing with God the darkest and dreariest existence can be illumined; that of the servant, of the convict, of the weary day-laborer, of the bed-ridden sufferer, of the penitent sinner—indeed, the victim of any misfortune may be relieved thereby. Man may be despoiled of his property or liberty, of limb or life—but two things are his, and inalienably his—his mind and heart. These he can give to God, his mind by faith, his heart by love and prayer. Prayer is the Sabbath of life. In prayer we leave behind us the sandbanks of this mortal life, all doubt, care and solicitude, all petty interests, and as if sojourning on a high mountain-top, far removed from the meeting places of the world, we rest on the bosom of God. In prayer the mind thinks, the heart desires, the will resolves, all the fountains of the inner life well forth and overflow. Man is never more active than when he prays well, for prayer alone raises him heavenward and launches him on the current of the eternal stream.

**Dignity of Mental Prayer**

The Seraphic Doctor informs us that man prays mentally when, the action of the lips suspended, the heart alone speaks to God. "Oratio pure mentalis est quando labia non moventur, sed cor ad

**Definition of Mental Prayer** Deum loquitur" (*Sent. Lib. 4, dist. 15, Part 2, Art. 2, Q. 3*). The following definition taken from the *De Progressu Rel.* (Lib. 2, Cap. 60), will undoubtedly be found more helpful to a better understanding of our subject: "In mental prayer the mind alone unfolds its desires before God, pouring forth to Him the affections of the heart, interiorly clinging to Him by love, and reverently adoring Him. Words, because of the inadequacy are not used, for the more completely the soul empties itself into God, the deeper go the affections and the less ability one has of expressing them. . . . Our dear Lord Himself referred to this type of prayer when He said, 'The true adorers shall adore the Father in spirit and in truth'" (John, 4. 23).

The Blessed Brother Giles, the "Miles tabulae rotundae," reveals the importance of Mental Prayer in the life of everyone of us. "Prayer," says he, "is the beginning and end of all good. Prayer illumineth the soul and by it all good and evil is known." In the same pointed language he describes the value of prayer for the beginner, for the advanced, as also for those who have reached the heights of perfection. Step by step he explains the manner in which prayer leads man up the ladder of perfection until he reaches the heights of contemplation. "The graces and virtues which are merited and found in prayer are many. The first is that man is enlightened in the mind; the second, that he is strengthened in faith; the third, that he knoweth his own miseries; the fourth, that he arriveth at holy fear and is humiliated and becometh despicable in his own eyes; the fifth, that he attaineth to contrition of heart; the sixth, that he is purified in conscience; the seventh, that he is confirmed in patience; the eighth, that he places himself under obedience; the ninth, that he cometh to true discretion; the tenth, that he attaineth knowledge; the eleventh, that he cometh to understanding; the twelfth, that he acquireth fortitude; the thirteenth, that he attaineth wisdom; the fourteenth, that he arriveth at the knowledge of God who manifesteth Himself to those who adore Him in spirit and truth. Then man is inflamed with love, runneth in the odor, and attaineth to the suavity of sweetness, is led to peace of mind, and finally cometh to glory. But after he shall have placed his mouth to the words of the Most High where the soul is filled, who shall be able to separate him

from prayer which hath led him to such contemplation" (*Golden Sayings*, c. 24).

In his *Sex Ales Seraphim* St. Bonaventure observes: "Arid indeed is that religious life which is not fattened by the oil of devotion; unstable is that outward structure of good works which is not held together by devout and frequent prayer." David of Augsburg speaks in like terms: "What the honeycomb is without honey, a wall without mortar, or food without seasoning, the same is the life of a religious who does not endeavor to acquire the interior spirit of devotion" (*De Exterioris et Interioris Com. Hominis*, Lib. Tertius, c. 59. 4).

While all Franciscan writers grant to each soul the liberty of choosing his own subject matter for prayer, there are certain topics which are mentioned more frequently than others. St. Peter of Alcantara remarks,<sup>1</sup> "Although every creature and the whole of Scripture furnish us with matter for meditation, especially efficacious and profitable to excite our soul to the fear and love of God, are the mysteries of our holy faith contained in the creed. Here, in addition to the life and Passion of our Savior—the fountain of all good—are embraced the benefits of Almighty God to us, the last judgment, the pains of hell, the glory of Paradise, all of which like so many goads, spur us on to the love and fear of God." Agreeing with this is the counsel of the Seraphic Doctor who proposes for meditation the matter taken from the eternal truths and the life of our divine Savior (cf. *Soliloquium*).

The Passion of our divine Savior is *the Franciscan topic* of meditation. All Franciscan writers are one in recommending it for frequent and profound consideration. St. Peter of Alcantara calls it the "spring and fountain of all good." The same opinion is voiced by the author of the *De Perfectione Vitae ad Sorores* when he says:<sup>2</sup> "Christ's death on the cross should live in our thoughts and imagination, for frequent thought on the Passion of Christ keeps aflame and brings to intense heat the fires of piety." And in a similar strain St. Bonaventure counsels:<sup>3</sup> "Above all else ever bear in body and soul a lively remembrance of His most sacred Passion." A glance at the numerous and learned tomes and treatises written by the Friars bear witness to the tender

<sup>1</sup> Chapter 2. Matter of Prayer.

<sup>2</sup> Chapter 6.

<sup>3</sup> Twenty-second Special Injunction.

devotion they have always fostered for this sweet and touching mystery of our Savior's life. Vying with this as a favorite topic of prayer in all convents of the Friars have been the glories and prerogatives of the Mother of God.

In order to pray we must have besides a suitable topic also a well-disposed heart. Whoever desires to pray must cleanse his soul from mortal guilt, combat the law of sin which is in his

**The Heart Must  
Be Prepared  
for Prayer**

members, and live a good Christian life. In the twenty-five injunctions of St. Bonaventure to beginners in Religion we read: "Endeavor as far as human weakness allows to cleanse yourself entirely from all vices and evil concupiscences, so that having purged out the old leaven, one wholly of malice and wickedness, you may walk in the newness of life and so follow Christ, for unless you first sunder the bonds of iniquity, your soul will be weighed down with darkness and unable to rise to heavenly things" (Second Injunction).

Naturally those who aspire to a closer union with God must detach themselves even more perfectly from all affection for temporal things. Apropos of this is a striking saying of the Blessed

**Greater Perfection  
Demanded from  
Those Who  
Aspire Higher**

Brother Giles;<sup>4</sup> to wit, "The eagle which flieth very high, would not fly so high if it had one of the beams of St. Peter's church tied to each wing." And turning again to St. Bonaventure's Injunctions to young religious whose hearts are set on the mount of perfection, we read: "Rid yourself of all attachment from without so that you may be able to be bound in spirit wholly to the Lord" (Third Injunction).

The old Franciscan Masters seem to be one in stressing the importance of sacred reading as a preparation for Mental Prayer; and this especially with regard to beginners. "*Lectionibus divinis est anima nutrienda,*" is a passage from the *Speculum Disciplinæ* (Cap. 3). In the *Expositio in Psalterium* we read that the relation of reading to Mental Prayer consists in this, that when we read God speaks to us, and when we pray we speak to God. David of Augsburg (1272) thinks that our reading and conversation should serve as the "*semina et materia meditationis.*" "Whatever thou wouldst have come to thy mind at meditation and prayer,

<sup>4</sup> Chapter eight, Golden Sayings.



endeavor to occupy thyself therewith in thy readings and conversations. Every vessel diffuses the odor proper to its contents, and the plants which thou plantest in thy heart, the same will bear much fruit therein" (Lib. 3, c. 52. 2).

"The Lord called me to the way of simplicity and humility, and this way he revealed to me for myself and for all who wish to follow me" (*Spec. Perf.*, c. 68). By these words St. Francis of Assisi wished to say that the Friars Minor are called to a mode of life not only humble and simple in its exterior, but also, and even more emphatically to one which is humble and childlike in its dealings with God.

**The  
Informal  
Meditation**

Conformable to this ideal is the informal type of meditation, sometimes called the "via recta" or straight road to God; it is the way of little children, "sicut parvuli," where there is little need of method or system, these being dispensed with, not from contempt, but because they would rather hinder than help the soul in its communing with God.

Though unceremonious the informal manner of meditating may not be classed as irreverent. It is not a haphazard, careless or thoughtless performance of a holy action; on the contrary, all the rudimentary laws that govern man's familiar intercourse with God are carefully complied with. Thus, in as much as the soul wishes to converse with God, it must begin by putting itself in His presence. Moreover, its filial trust and confidence prompts it to ask for aid in a matter of such moment, especially when it beholds itself bereft of all ability to achieve aught without the aid of divine grace. Furthermore, if the soul is without love it must reflect upon some religious truth in order to stir the affections of the heart. A few sentences of Holy Scripture, or a pericope of the Gospels, may be selected and arranged as it were before the hearth of the soul and blown into a fiery flame by reflection. Once the fire burns brightly reflection ceases, for prayer pertains more to the heart than to the head. In conclusion the soul will ask favors for itself and for others.

A certain Rudolph of Bibraco (1360) is an able exponent of this childlike and intimate communing between the loving God and the loving soul. He tells us that the good God speaks first:

"Allocutio divina praeceedit et inchoat meditationem humanam."

The burden of His speech differs according to the needs and deserts of the one who prays: "prou unicuique opus est."

Sometimes He rebukes the soul, saying: "Such as I love, I rebuke and chastise" (Apoc. 3. 19). At another time He threatens to punish, as, "If anyone abide not in Me, he shall be cast forth as a branch, and he shall wither, and they shall cast him into the fire" (John, 13. 6). He also gives wise counsel, "Buy from Me gold fire-tried, that thou mayest be made rich" (Apoc., 3. 18). At such a time too, the soul may hear words most consoling, as: "I have called you friends; because all things whatsoever I have heard of the Father, I have made known to you" (John, 15. 15); or again it may be a promise, "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him" (John, 14. 23).

According to the Seraphic Doctor our own reflections on divine truths may be called a conversing with the Lord. "We may consider our meditations on our Bridegroom, the Word of God, His glory, His beauty, His power, His majesty, as His conversations with us. And not only that, but even when with fervent hearts we ponder on His testimonies and judgments, and meditate on His law day and night we may be firmly convinced that our spouse is present and is speaking to us." This is also the traditional teaching of the great masters of the spiritual life who preceded St. Bonaventure.

God speaks to man for a twofold reason; first, because He loves him, the very hairs of his head being numbered, his name is written in the palm of His hands; secondly, to elicit from him in sweet accents words of love. "Sonet vox tua in auribus meis, vox enim tua dulcis est" (Cant., 2. 14); "Let thy voice sound in my ears, for thy voice is sweet." The soul responds in manifold ways to the gentle and loving invitation to speak: "Anima diversimode Deum alloquitur in meditationibus suis." By humbly adoring Him, by praising Him for His infinite goodness and perfection, by pleading with Him as a child pleads with its parents, by trusting Him as the good Shepherd of the soul, by thanking Him for His numberless benefits and blessings, etc. (*Seven Journeys to Eternity*, 2, Dist. 2, 3, 4, 5).

Another description of this manner of meditating may be found in the *De Progressu Rel.* (Lib. 2, C. 61). "At prayer," the

author says, "the soul assumes the rôle of different persons according to the different needs and dispositions of the heart." "Secundum autem diversas causas hic modus (orandi) diversarum personarum format affectus et voces in orante et diversarum personarum imaginationes in eo quem orat." Sometimes it conducts itself as a criminal who stands before the divine Judge, and pleads: "Do not condemn me" (Job 10. 2); "Enter not into judgment with Thy servant" (Ps. 142. 2); "Rebuke me not in Thy indignation" (Ps. 37. 1), etc. At another time it sees itself surrounded by temptations and trials and fearing for its salvation it beseeches God, saying: "Remember not our former iniquities, let Thy mercies speedily prevent us, for we are become exceedingly poor. Help us, O Lord, our Savior, and for the glory of Thy name deliver us" (Ps. 78. 8) etc. . . . In like manner the soul assumes according to its dispositions and needs, the rôle of a servant or a pauper, of an adopted son of God, or of a spouse of the Most High. A simple program is prepared for this manner of meditation by reading from sacred Scripture or other suitable literature.

Another type of Mental Prayer practiced by our forefathers in religion is that which is joined to sacred reading. "Hauriendus est saepe de lectione serie affectus, et formanda inde oratio, quae lectionem nonnunquam interrumpat," says the author

### An Old Piece of Spirituality

of the *Speculum Disciplinae* (Cap. 13). How natural for one to pause and meditate while reading a striking passage of Holy Writ or other sacred literature. Though a page or two may be read before it finds something to attract it, the soul will nevertheless eventually become interested. Thus a sentence, a phrase, or even a word often suffices to touch the heart and fix its attention. "Then like men who have discovered a vein of precious metal we dig farther, searching the inmost depths of that phrase, extracting from it all its virtue. This is meditation natural and unprepared, springing simply from the contact of the soul with the truth. But this consideration will not stop short at a purely platonic state; love mingles with it, and will inspire it to carry out in practice the consequences springing from the manifestation of the truth." For beginners in the spiritual life this manner of meditating is a great help, for it is commonly from reading that we draw the first principles necessary for advancement.

A question intimately connected with the Informal Meditation is the value of different methods for Mental Prayer. Methods are not an end in themselves, but a means to an end, and as such they may prove a valuable aid for meditation, though not an indispensable one. They were composed by men of eminent sanctity in hope that they might do a service to others by pointing out how they themselves prayed under the sweet and gentle inspiration of the Holy Spirit. To reject them as worthless would be a sign of arrogance and pride, but to adhere to them slavishly would be equally imprudent. Before the sixteenth century there were no methods of Mental Prayer (*Contemplation for All*, Ch. 16); scraps of methods, however, and hints on how to pray were very numerous.

Apropos of this question, Dom Savivien Louismet, O.S.B., a writer of no mean ability, says: "I do not say it in carping spirit; but prompted by a deep conviction, born of life-long observations, I feel bound to assert that too much importance has been assigned to method in the preoccupations of modern piety. It has been made by some modern writers the all-in-all of the adoration of God. It has been made an end in itself, whilst it is but a means, and even then an artificial one. By all means, let one who feels the need of a method make use of one, and let him use it as long as he finds it helpful, but let him discard it as soon as he possibly can do without it. One who has been lame for a time is not told to go on using a crutch after it has ceased to be necessary. In his search after God and in his dealings with Him, let the fervent Christian take, as soon as he can the unceremonious way of the little child. See with what an artless, unpremeditated start or burst, it throws itself towards the object of its love. The great trouble with most methods is that they render one self-conscious, spiritually speaking; one never loses sight of oneself" (*Contemplation for All*, p. 101).

Ludovic de Besse, O.M.Cap., writes in the same strain: "Innumerable books have been written on the subject of meditation. Not content with merely setting forth its advantages and necessity, and offering different methods, people have composed thousands of meditations on every conceivable subject, and offer them already worked out to the piety of the faithful. We will not attempt to do this. On the contrary, we would place souls on their guard against the real danger which results from the abundance of means at their disposal" (*Science of Prayer*, p. 23).



Because of the weight of his authority we shall also quote St. Francis De Sales. "Many people," says he, "make great mistakes about how they should pray. They think that a great deal of method is required, and are eager to find this particular art which they fancy is so necessary to know. They are continually, as it were, examining and prying into their prayer, to see how they make it, or how it could be improved upon, and they think they must neither cough nor move during it, for fear the Spirit of God should withdraw. Truly, this is great folly, as if the Spirit of God were so fastidious as to depend on the method and posture of those who pray. I do not say that we ought not make use of the methods recommended to us, but we must not cling to them, as do those who think they have never prayed well unless they make their considerations before the affections which our Lord gives them, whereas those affections are really the end for which we make the considerations" (*Spiritual Conf.*, C. 18).

St. Peter of Alcantara deserves to be gratefully remembered in all succeeding ages for his *Golden Treatise on Mental Prayer*, a work in which he outlines a formal method on the manner of acquiring this art of all arts. Though adhering essentially to the traditional manner of making Mental Prayer, the same as practiced by the Friars and ancient Fathers, it is nevertheless in some respects novel. Louis of Granada, O.P., the venerable Louis de Ponte, S.J., St. Theresa of Avila, and St. Francis of Sales held it in high esteem. Pope Gregory XV. having read it declared: "A most efficacious light for leading souls to God is poured forth from its pages. Its teaching is heavenly. Indeed, the marks of His presence throughout make it evident that the Holy Ghost guided the pen of the Saint." In addition to the Chinese, Japanese and other Oriental tongues, it has been translated into nearly all European languages.

The merit of the Alcantarine method lies in its simplicity, naturalness and sublimity; a brief exposition of which will bear out what we say.

However brief or simple, it is both proper and necessary to begin prayer with a preparation of the heart. It may, for example, consist of no more than the invocation "Deus in adiutorium meum intende; Domine, ad adjuvandum me festina," or "O God, come to my assistance; O Lord, make haste to help me." Nevertheless, the preparation is indispensable, for as the strings of an instru-

ment must be tuned before they can give forth a pleasant melody, so must the soul be prepared for prayer if it would please God.

Prayer is impossible without recollection, on the importance of this St. Peter of Alcántara says: "Let him who prays elevate his understanding to God and think on the divine presence with due reverence and attention, and let him recall that Almighty God is present even in his own soul." This should not prove difficult. We have only to remember that God is present everywhere, that His abode is the soul of the just, that we are all "members of Christ" and our bodies "temples of the Holy Ghost." Or we may recall the words of St. Paul in confirmation of this, that "In God we live, and move, and are." With truths such as these as our guides and encouragement this first step in our preparation for prayer will be easily accomplished.

Once recollected we turn to the consideration of our own nothingness. Let us ask ourselves if the presence of the divine Majesty before Whom we are but "dust and ashes," does not fill us with a

**An Abiding  
Sorrow  
for Sin**

deep sense of our own unworthiness. Does not St. James in his epistle assure us that "in many things we all offend" (James 3. 2), and St. John tells us in equally clear terms that "if we say that we have no sin, we deceive ourselves and the truth is not in us" (John 1. 8). Surely, the upright and God-seeking soul will not consider these truths without exclaiming with the Psalmist (Ps. 50): "Wash me yet more from my iniquity and cleanse me from my sin." All spiritual writers of note are one with St. Bonaventure in affirming that we forget our sins too quickly, and that we shall never obtain the gift of divine love unless we acquire an abiding sorrow for our past sins. The Alcantarine Saint, therefore, gives us this rule of action to attain it: "If it be morning," he counsels, "let him who prays make a general act of contrition; if it be evening, let him examine his conscience concerning all his thoughts, words and actions of the day. Let him be sorry for the neglect of God's graces and the sins of his past life."

Consequent upon the soul's realization of its extreme helplessness will follow the petition for divine assistance.

**A Cry  
for Help**

"We are not sufficient to think anything of ourselves, but our sufficiency is from God," says the Apostle. Hence the prayer: "Come, Holy Ghost, etc."

Once the mind is thoroughly attuned for prayer, attention must be given to the subject-matter. This is usually prepared by read-

ing from some devotional book containing points for consideration.

**Reading** Not infrequently those versed in spiritual matters find it convenient to do without a book. Beginners, however, will do well to cling to some good text until such time as the dispensing with it can be assured without harm to the soul. The reading should proceed slowly, attentively, thoughtfully and reverently, the eye of the soul being fixed on the ever-present God, and the heart attentive to the whisperings of His grace. One should not hesitate to pause where a thought stirs the heart during the reading as these drawings of divine grace are very precious and easily lost. Too much time should not be spent in reading, for Mental Prayer is the superior exercise. When the mind is very distracted meditation may be joined to reading.

### BODY OF THE MEDITATION

According to St. Peter of Alcantara, the subject-matter is either intellectual or imaginary; it is either an event that has taken place or will take place. If the latter is the case, the imagination will

**A) Work of the Imagination** construct a mental picture appropriate to the topic of meditation. On this point the saint remarks: "When the meditation is imaginary, we ought to so represent it to the mind as if we were really present at the spot and saw with our own eyes all that has taken place. This mental picture will not only render the consideration more vivid, but will help greatly to keep the mind recollected and busied within itself as a bee in its hive."

Discursive Mental Prayer as taught by the Alcantarine method is a thoroughly supernatural work. Between the ordinary study of a scientific question and the consideration of a revealed truth

**B) Work of the Intellect** of our faith with the aid of divine grace, there must be a vast difference. The secular student fired on by his ambition, studies for a lucrative purpose or for the love of knowing, while the Friar at prayer investigates a truth in order to make progress in virtue. The one studies to become learned, the other reflects to become wise; the one investigates aided solely by the light of reason, while the other, though in like manner using his mental faculties, does so with the conviction that God's grace alone must crown his efforts with success. The latter, therefore, interrupts his considerations with petitions for help, light, understanding and wisdom; he multiplies his acts

of faith, and addresses himself to "God the Father of Lights, from Whom every good gift cometh" (James 1. 17). Therefore does St. Peter of Alcantara aptly remark: "He who will meditate with fruit must come to it like a humble and little child, bringing a will disposed to taste the mysteries profitably rather than keen wit to discuss them learnedly, for this latter is proper to those who study, not to those who pray" (Doc. 2).

The heart produces affections at prayer. They may be either spontaneous or deliberate. **C) Work of the Heart** SPONTANEOUS affections are those which gush forth readily and with little or no effort. DELIBERATE affections which are also called forced acts, are produced by the dint of personal effort.

We should be prompt in giving way to affections when we feel ourselves drawn to them and should continue in them as long as the attraction persists. St. Peter of Alcantara says: "When divine consolations visit us we should yield to them without reserve for the profit of the soul. For as long as the prosperous gale bloweth we shall go farther on our journey to heaven in one hour than otherwise in many days" (Document 7).

We know from practical experience that the "gale of consolations" frequently refuses to blow. At such a time the Alcantarine method admonishes us to keep our gaze fixed on the apparently closed gates of heaven, and to adore in spirit and in truth; or, in other words, it is precisely under such circumstances that we ought to make deliberate acts of affection. To use the saint's own words: "Let no one abandon prayer if he does not experience the sweetness of devotion at the outset, but let him patiently and perseveringly await the coming of the Lord; for sometimes it befits the excellence of His divine Majesty, the unworthiness of man's state, the importance of the business, to stay a while at the gates of the sacred palace. If He comes presently, let us thank Him for this undeserved favor. If He stays longer we must humble ourselves before Him and confess our unworthiness of His grace. If He does not come at all, let us bear it patiently and content ourselves that we offered Him all we have as a most pleasing sacrifice, that we have denied our own will and have delivered ourselves into His hands; also that we have crucified our inordinate desires, fought against our evil habits and passions, and have performed all that was in our power to do.



Although we have not worshipped with sensible devotion, it suffices that we adore in spirit and in truth, for the Lord seeketh after such adorers" (Doc. 7). We dare say that no writer on the subject of prayer has ever given sounder or saner advice than are contained in these few lines.

To give thanks and to praise God for His gifts is a traditional Franciscan manner of praying, as also one of the pivot points of St. Peter's method of Mental Prayer. We shall enumerate some

**Thanksgiving** of the causes which the saint considers of sufficient importance to provoke numberless heartfelt acts of gratitude as their happy effects. He will first have us thank God for the topic of meditation. If, for example, we have meditated on the Passion of Christ we shall thank our Saviour for the sufferings He endured for us. If the subject be that of sin, we shall naturally be moved to thank God for having preserved us from many possible transgressions. The thought of death on the other hand, will evoke acts of thanksgiving for preservation from an unprovided end, and for the time still given us for repentance. To these expressions of heartfelt gratitude we shall not fail to add special acts of thanksgiving for the free gifts of creation, redemption and vocation. In like manner for God's goodness in creating us to His own image and likeness, for having endowed us with intellect and will, and for having placed us under the protection and guidance of His angels. Still further for the condescension whereby He became man and died for us on the gibbet of shame, His gift of Catholic parents, and our regeneration in the waters of Baptism. Nor will it be out of place to enumerate our personal gifts and graces, thanking the divine goodness for them. And lastly, since God is above all praise, we shall invite all His works and all living creatures to aid us in rendering to the "Most High, Omnipotent, and Good Lord" our tribute of thanks.

Whatever its scope, the review of the blessings we have received from God will dispose our heart to make a generous act of self-oblation. In the words of the Psalmist we shall be forced to say:

**Self-oblation** "What shall I return to the Lord for all that He has given to me?" The first, and also the most pleasing gift we can offer to God, will be that of our own heart. Next we will offer to God His only-begotten Son. To the Most Holy Trinity we may offer the profound act of condescension and humility contained in the Incarnation. Or, we may offer the poverty of Jesus, His labors, His Passion and death on the cross.

To the merits of Christ we may add our own imperfect works that they may be perfected, for indeed, the merits of Christ which God has bestowed upon us, are no less our own than had we acquired them by the dint of our own labor and effort.

The grace of God is necessary for the improvement of our lives, but this we obtain by prayer. We should therefore spend some time after meditation beseeching God for the assistance we need

**Petition** to devote ourselves resolutely and unceasingly to the performance of good works. Our first petition according to the Alcantarine method, should be a burning plea for souls, "Da mihi animas." Then the saint recommends to our prayers the Holy Father, the Cardinals, all Bishops, and Prelates. In accordance, too, with the Apostolic injunction we ought furthermore to pray for those who govern the nations. The mystical body of the Church is likewise deserving of our intercession—the just, that they may persevere; sinners, that they may be converted; the faithful departed, that God may grant them eternal rest; the dying, that they may depart from life in the grace of God. Finally, we must pray for ourselves, for according to St. Peter, St. Alphonsus and other Masters, both old and new, this is of paramount importance. They assure us that we shall never make progress in virtue until we beg God earnestly for His grace and assistance.

The first thing our saint would have us ask of God is an increase of faith, hope and charity. Then we may beg for self-knowledge, "Noverim te, noverim me," for fear of the Lord which is the beginning of wisdom, for fortitude which renders the soul prompt in the service of the Lord—in fine, for an increase in the love of God. And here the saint would have us pause for a moment to heighten the fervor of the petition.

A long prayer for the love of God, composed by the saint, concludes the meditation. It is a classical specimen of mystical orison, and an effusion of his own love-inflamed heart. But for the sake of brevity we have substituted here the Seraph of Assisi's prayer for the same divine gift.

"I beseech Thee, O Lord, that the fiery and sweet strength of Thy love may absorb my soul from all things that are under the heaven, that I may die for the love of Thy love Who didst deign to die for the love of my love."

To teach man Mental Prayer or the art of elevating the heart to God no method is more apt than that of St. Peter of Alcantara. Before examining its worth, however, a distinction should be made

**Advantages of** between meditation and Mental Prayer. Not  
**the Alcantarine** infrequently the former is mistaken for the  
**Method of Prayer** latter when in point of fact it is but a part,  
 and an inferior part, of the holy exercise of

Mental Prayer. To meditate is to reflect; hence, a work of the reason. Prayer, on the other hand, is essentially an entreaty, a lifting up of the heart to God in order to offer Him love, petition and adoration. Prayer is, therefore, a work of the heart. Meditation or reflection on religious truths is, indeed, necessary, but this necessity is entirely relative, and is subordinate to the essence of prayer. In conformity with these views are those of not a few holy and learned individuals.

Thus Bishop Hedley, O.S.B., warns us against the fatal mistake of thinking that Mental Prayer consists chiefly of reasoning and reflecting when he says: "I have generally avoided calling it 'Meditation' because there is a real danger of its being thought to be a mere exercise in thinking. It seems absurd to say so, but it is true that the name 'Meditation' does incline people to this idea. The more or less long and elaborate expositions which one usually finds in the books of meditation also tend the same way. Now all spiritual writers insist repeatedly that the purpose of Mental Prayer is not to think, or reason, or learn, but to make *acts*, or to elevate the *Heart* to God.

Adding force to these words are those of the illustrious Cardinal Gasquet who tells of how he himself was misled on this point. Speaking of Bishop Hedley's admirable description of the essence and purpose of Mental Prayer he candidly confesses: "But I fear from my own experience that there are many who, although anxious to draw near to God in their life of prayer, in practice find that they have not derived that help from it, which they had hoped to obtain. Why is this? Why this failure even in spite of the best desires of the heart? To some extent at least, as it seems to me, this arises from a misconception of the true nature of this form of prayer. I must confess that for some years I myself had a wrong notion of the real object of Mental Prayer and of how to secure the spiritual advantages which I felt should be derived from this exercise. Subsequent experience has taught me that to some

extent this loss of precious time and grace was a consequence of misunderstanding the nature of the exercise itself. What I thought was the chief thing to be aimed at was the mental exercise—the clear thinking out of the subject of meditation; and that prayer merely came in as a conclusion—a sort of grace of thanksgiving after the intellectual meal. . . . I personally found it necessary to dispossess myself of the false notion that the main thing in my meditation was to think out carefully and logically some spiritual subject, just as if I were preparing a lecture or a sermon. I remember that it came upon me during a retreat almost as a revelation that I had been altogether on the wrong track in regard to my meditation, and that the sole purpose of Mental Prayer was to endeavor to draw near to God, to bring Him practically into my life and to speak to Him in intimate converse. Oh! the precious opportunities wasted in formalities and preparations; in useless—useless as far as their purpose was considered—cogitations and reflections upon religious subjects of all kinds. Afterwards I came to know that I was not alone in the wrong notions I had formed about the true nature and object of Mental Prayer. As in my own case I found other souls who had been for years struggling in vain to make profit out of their hours of meditation. They had not grasped the notion that the whole object of the exercise was by it to strengthen the sense of God's intimate and abiding presence in the soul and to speak to Him of their needs and plead with Him for their infidelities to His grace. And yet it was all so plain" (*Religio Religiosi*, p. 85).

St. Alphonsus remarked in souls under his direction this same mistaken notion of the essence of Mental Prayer. "As long," says he, "as they confined themselves to reflections and considerations they encountered almost insurmountable difficulties. But once introduced to the practice of multiplying petitions, invocations and ejaculatory prayers they progressed rapidly and with little difficulty."

The above remarks by men of outstanding authority and unquestionable integrity show clearly the merits of the Alcantarine manner of communing with God.

The great Spanish Franciscan urges his disciples not only to reason and reflect, but also to pray; yea, the lion's share of the time assigned to this exercise is to be given to prayer, that is, to eliciting acts of faith, hope, love, gratitude, self-oblation, admira-



tion, praise and petition, etc. . . . If, after some consideration, spontaneous affections fail to flow freely from the heart, the soul ought to evoke them deliberately. Four affections especially are considered of such importance as to deserve particular mention, namely—thanksgiving, self-oblation, petition and love of God.

God is a spirit and it is not by articulate speech that He converses with the soul, but rather by filling it with heavenly joy, happiness, admiration, gratitude and love. If the Holy Ghost, suspending the need of reasoning, acts directly upon the senses by engendering in the soul sentiments of love, gratitude and joy, we have the so-called Affective Prayer. Though not the ordinary path over which souls must travel before they find God, still, good authorities assure us that God does sometimes dispense with preparatory halting-places in favor of souls who sincerely seek Him. "Sometimes," we are told by Ludovic de Besse, "God is pleased to draw souls to Him by acting directly upon their affections without passing through the medium of the understanding. He generally acts in this way with simple folk, whose unaffected faith never feels the need of theological reasoning. When they become holy they practice affective prayer at once. Well educated people, too, who love much but have no taste for theological reasoning, very quickly arrive at Affective Prayer. Although reflection is irksome to them they nevertheless feel very keenly the need of loving our dear Lord, and are never weary of offering Him their deepest affections" (*Science of Prayer*, p. 34).

This view of a modern son of the Poverello is in full accord with the teaching of the old Masters. Corroborating, as well as beautifully visualizing it, is an incident which occurred in the early days of the Order. One day the Blessed Brother Giles said to the learned Bonaventure: "You learned men are well off. Almighty God has given you many gifts and graces with which you can praise and serve Him. But we poor ignorant people who have no learning at all, what can we do to please Him?" To whom Bonaventure replied: "A poor simple old woman can love God more than a great master of theology." At which words Brother Giles rose up quickly, and turning to where he could view the city, he called aloud: "You poor, simple, ignorant old women, love our Lord Jesus Christ, and you can become greater than Brother Bonaventure." And thereupon he fell into an ecstasy which lasted three hours.

The affective Francis, a burning Seraph, founded the Order of Friars Minor. The Seraphic Doctor, the Prince of Mystics, Bonaventure, in his immortal tomes has transmitted to posterity the "Igniculum" and the "Scintillae" of affective piety. *The Meditations on the Life of Christ*, which deeply influenced the piety of the fourteenth and fifteenth centuries, are addressed more to the affections than to the intelligence. The same may be said of the *Stimulus Amoris* and many other works by eminent Franciscan scholars. While they did not underrate the importance of the intellect, their main endeavor was to stir the will to action. Indeed, affective piety and prayer may be called a birthright of every son of St. Francis.

The Friars' predilection for Affective Prayer shows itself most in the practical but legitimate way in which it stirs the religious affections of the heart. David of Augsburg, for instance, recommends to us two methods of prayer in his *De Progressu Rel.* (Lib. 2, Cap. 6), namely, Thanksgiving and Divine Praise. By extolling the dignity and merit of these two kinds of prayer he strongly urges their practice. Needless to say, they were both favorite devotions of St. Francis himself, whose ardent wish it also was that the life of the Friars ought to be one round of prayer, praise and thanksgiving. Praise and thanksgiving, however, in order to give honor to God must be sincere and heartfelt, not an exaggerated sense—emotion which would only cramp the soul and render it incapable of honoring God. Hence the above author gives us good and solid motives for thanking and praising the Most High, arguments that serve as fuel for enkindling in the soul the fervent feeling of gratitude and admiration, as well as subject matter for reflection during discursive Mental Prayer. Yet, the time will come when the soul can dispense with these lengthy reasonings altogether; its mental eye will take in their sum and substance at a glance and immediately begin to praise and thank God for His goodness.

Mental Prayer, though we turn it into Thanksgiving, is none the less Mental Prayer. In fact the transition seems to render it all the more availing. Father Faber complains of the fact that this kind of prayer has fallen out of man's practical religion. "Thanksgiving," he remarks in *All for Jesus*, "has been their (the saints') fav-

**Franciscan  
Piety Is  
Affective**

**The Value of  
Thanksgiving**

orite prayer, and when their love has been grieved because men were ungrateful, they have called upon animals and even inanimate creatures to bless God for His goodness."

These words sound familiar to those conversant with the lives of Franciscan Saints. As worthy of note as the above citation are many other things Father Faber mentions on this subject of thanksgiving, any of which might provoke some hard thinking on the part of us sons of St. Francis. He gives us more than one good reason for holding fast to the traditional spirit of our Order and for preferring them to newer and less substantial manners of prayer. "We know," says he, "that there is nothing which so multiplies graces upon us, or causes God to throw the doors of His treasury so wide open, as the devotion of thanksgiving." Of its beneficial effects upon the mind we read: "Thanksgiving, swiftly but imperceptibly, turns our religion into a service of love; it draws us to take God's view of things, to range ourselves on His side, even against ourselves, and to identify ourselves with His interests even when they seem to be in opposition to our own. Hence, we are led to break more effectually with the world, and not to trail its clouds and mists along with us on our road to heaven. Hence, also, we come to root ourselves more effectually in the sense of our own vileness and worse than nothingness before God. What light and air are to the plants, that is the sense of God's presence to the virtues; and thanksgiving makes this sensible presence of God almost a habit in souls. For it leads us continually to see mercies which we should otherwise not have perceived, and it enables us far more worthily to appreciate their values, and in some degree to sound the abyss of divine condescension out of which they come."

And again, "Our hearts are enlarged while we are magnifying God, and when our hearts are thus enlarged we run the way of the commandments where we only walked before. We feel a secret force in overcoming obstacles and in despising fears, and altogether a liberty in well-doing, which we used not to feel before, and all because thanksgiving has made us measure the height of God's goodness and the depth of our vileness."

These eloquent words give us a key to the spirituality of Francis and his first companions. For who ranged themselves on the side of God against themselves with such alacrity as they? Or who sundered every cord that tied them to the world with such un-

regretted generosity as they? In their own eyes they were truly vile, ascribing all their good works to the divine Mercy, glorying in crosses and rejoicing in trials. For these latter they thanked God who gave them; hymns and songs of heartfelt gratitude gushed forth from their inmost being. Like Felix of Cantalice they had a "Deo Gratias" for rebuffs as well as for honors. In truth they were heralds of the Great King, and thus they derived such rare graces from their spirit of thanksgiving.

Closely united, and in daily life blended with the Friars' hymns and aspirations of thanksgiving were their "Alleluias" and "Te Deums" of Divine Praise. Worthy of note, too, though but incidentally mentioned here, is the fact that in Father Faber's *All for Jesus* the chapter on divine praise follows that of thanksgiving, the same order as is observed in the *De Progressu Religiosorum*.

"Divine Praise is the most noble affection," says David of Augsburg, "Laudatio Dei est dignissimus affectus." "And it springs," he continues, "from the consideration of the divine

**Divine Praise** Goodness, the admiration of His profound wisdom, and the contemplation of His infinite power and majesty."

He alludes to the practice of the saints "who invited all the irrational and even inanimate creatures to bless God, because all His works proclaim His praise."

The singing of God's praise in private and Mental Prayer were given a new impetus in the thirteenth century when the Sons of the Poverello traversed the valleys of balmy Italy, teaching the people this artless though nevertheless sublime manner of worship. These Troubadours of the Lord praised their King on the highways and in the mountain solitudes; in song, at the tops of their voices did they praise Him, as well as in the silence of their hearts; they chanted the inspired accents of Holy Writ, and uttered benedictions as the spirit moved them. Indeed, their heartfelt praise and prayer was an outstanding factor in endearing them to both God and man. The truth of Father Faber's words on the subject of divine praise was never more clearly confirmed than in the life of the first followers of St. Francis. It would seem that he had their manner of praise in mind when he wrote: "It brings no suffering along with it, it involves no austerity, it implies no arduous heights of prayer. There is not in devotion a more child-like spirit than it is. . . . It entices us to serve God out of love."



To the worship of thanksgiving and divine praise to the Omnipotent and Triune God, the Friars Minor also joined canticles of joy, love and admiration to the God-man, Jesus Christ, and in particular to the crucified Saviour. Their **Prayer on the Passion** predilection for Affective Prayer is nowhere more evident than here. Illustrating it beautifully is an old Franciscan manner of making Mental Prayer on the Passion of our dear Saviour. We take it from the *Stimulus Amoris*, a work formerly attributed to St. Bonaventure though later traced to the pen of a certain Friar James of Milan. A masterpiece of Franciscan literature on the Passion of the God-man, it is worthy of the Seraphic Doctor, whose sublime thoughts and ardent affections are poured forth on every page.

We may consider the Passion of our Savior in six different ways, namely, for imitation, compassion, admiration, exultation, transformation, rest and repose.

"Consider," the author says, "what things He suffered for you, and how He conducted Himself in all His sufferings; and, as far as you are able, conform yourself to Him your model." Thus the only apparatus needed to meditate on the Passion of Christ is a mind that reads and understands, an eye that sees and beholds, a heart willing to learn and follow.

### How to Imitate Christ Crucified

A plain crucifix or the inspired word of God on the Passion, or both, will do us the same good service at prayer that they did to the plainer and simpler Religious of the Middle Ages. While reading the account of Christ's Passion and Death we must carefully take note of all Jesus suffered and endured, all that He said or did, and how He conducted Himself in all things. We shall observe Him with our mind and heart, not out of curiosity, but solely to make progress in virtue, not so much to be enlightened as to be moved to follow Him. For seeing Him trodden upon, derided, despised, mocked, persecuted and scourged, we too, as far as we are able, shall desire to experience such things in life."

The Poverello of Assisi often wept aloud for grief because of the many woes and wounds of his dear Saviour. The author of the *Stimulus Amoris* faithfully transmits this spirit of the Friars Minor to posterity when he remarks: "Go, Christian man, turn these things over and over again in your soul and let your heart be filled with these reproaches and dolors which your Lord and Spouse suffered for you. . . . Consider the scourgings and mockings, how bitter were His sorrows and afflictions in both body and soul, and consider that all these were for you and for your sins." Thus, the soul desirous of compassionating Christ is invited to follow the winding "via dolorosa" through the streets of Jerusalem, and to behold, as if they were present, the scenes of the Passion, reflecting on the sorrows and sufferings of Christ. And it is counseled to be mindful that He suffers as Brother, Friend, Redeemer and Loving Spouse.

### How to Compassionate Christ Crucified

This exercise will prove very profitable, since, "love and compassion mutually assist one another. The more fervently you love Jesus, so much the more will you compassionate Him, and the more you compassionate Him, so much the more will your affections be enkindled towards Him."

Admiration is defined as wonder combined with approbation and delight. Hence to admire the Passion of Christ it is necessary that all that is great

### How to

### Admire the

### Passion of

### Christ

and sublime in this sacred drama, its wonderful and worshipful truths, be brought before the mind in bold relief.

To this end "we shall find great cause for admiring the Passion of Christ if we consider Who, what, for whom and from whom He suffered."

1. *Who suffered?* Namely, "the true and very Son of God" Who "is most powerful, wise and good." All greatness that can be ascribed to Him is nothing in comparison to His infinite perfection; all things in the universe are as nothing beside Him.

2. *What did He suffer?* Travails, banishment, thirst, hunger and cold, temptations, persecutions, outrages, revilings, bindings, scourgings, mockings, dolours, stripes and wounds. In Him glory was shamefully outraged, justice condemned. The Judge of the world was judged, the Guileless One accused, the Innocent disgraced, God blasphemed, the Anointed trampled upon by impious miscreants. . . . He suffered all with patience; He was as meek as a lamb, whereas with a mere nod He could have plunged all creatures into the abyss of hell."

3. *For whom did He suffer?* Christ suffered for most wicked slaves, for His enemies, for the servants of Satan, for children ungrateful to the divine Goodness and Bounty; in a word, the great and infinite God endured untold outrages for vile, base and ungrateful creatures.

4. *From whom did He suffer?* Christ suffered all things from the hands of those whom He loved best and preferred to all others in the world, to whom He showed all possible clemency and mercy. Yea, in this we ought to admire and adore the divine Goodness and Mercy—that the Best was bruised by the worst, the Most Holy outraged by the most impious.

Every new wound and bruise, every piercing agony of either body or soul, however painful it must have been for Jesus, is not only a motive

### How to Rejoice in

### the Passion of Christ

for compassionating Him but also for rejoicing. "If in our mind and heart we consider the Passion of our divine Savior, we shall discover three reasons for rejoicing; namely, because man is redeemed thereby,

choirs of the angels are restored, and God's infinite mercy is revealed.

Who is there that would not rejoice and be glad to see himself redeemed by the Passion from eternal damnation, from the ignominy of sin and the power of Satan? Indeed, both the Celestial Court and the Church Militant have grounds for rejoicing over the Passion of the Savior since by it things so different and opposite are closely united in a bond of perfect love and perpetual joy.

As in the three R's, the arts and sciences, the everyday tasks of life, practice makes perfect, so also in the affairs of the soul. The Franciscan

**On Meditation  
on the Passion  
for One's  
Interior  
Transformation**

method of meditating on the Passion of Christ will gradually acquaint the soul with the secret knowledge which is hidden from the great ones of the world and revealed to the little ones, on the manner of resolving one's heart and transforming it into Christ Crucified. The individual who has reached this stage in his interior life no longer imitates the virtues of Christ by consciously and deliberately copying them, since Christ Who abides in the soul, supplies this necessity. The saving and uplifting grace of the Saviour completely transforms the soul into Himself so that it neither sees nor feels anything but Christ Crucified mocked and reviled.

With Christ I am nailed to the Cross. "It is no longer I that live, but Christ that liveth in me." These words of the Apostle of the Gentiles assure

**The Wounds  
of Christ  
Our Rest  
and Repose**

us that he found rest and repose for his severely tried spirit in the wounds of Jesus. To share this grace has always been the portion of the saints. Books, and still less methods, avail us little here, the sure guidance of the Holy Ghost and a director of souls are the only requisite. "If you meditate well on His Passion," says Friar James of Milan, "and shall thereby enter into His side, you shall quickly come to His Heart. O happy heart that is so sweetly bound to the Heart of Christ." And continuing, he says: "Out of exceeding great love He opened His side that He might give you His heart, He also had His feet and His hands pierced so that when you come unto Him, your hands may enter His, and your feet His, and all to the end that you may be inseparably united unto Him." Jesus indeed desires that every soul should come and partake of this celestial banquet, but, alas, too few accept the cordial invitation. "Many are called, but few are chosen."

All spiritual writers are one in affirming that affective prayer is superior to discursive Mental Prayer. In the following we have one or two illustrations of this taken from well-known authors.

**Description of  
Affective Prayer  
by Other Authors  
of Repute**

"It is a form of prayer," says the learned Saudreau, "in which reasoning has a less share than in discursive prayer, the heart playing the greater part." Father Lallemand, S.J., remarks, "In the so-called affective prayer we make more use of the affections of the will than of the considerations of the intellect." Another author of note, Father Meynard, says: "Affective prayer is an elevation of the soul to God by different acts of the will. Considerations are not completely excluded from this manner of prayer, they are present principally in the form of preparation, and are but little developed. It is the will which is the prime mover." Returning to Saudreau we read the following: "The acts which the heart produces during this prayer spring, for the most part, from the feelings of adoration, praise, gratitude, compassion for our Lord's sufferings, desire for virtue, contrition for sin, humility, etc. They occur frequently

in meditation, but they arise less spontaneously. The meditative soul is still deficient in love, and has to excite itself to the acts laboriously, and by long and multiplied arguments, while the affective soul produces them easily by way of short meditations, and finds great delight in expressing them." It is worthy of note that these descriptions tally in every detail with the Franciscan manner of making affective prayer.

### PIOUS PRACTICES PROPAGATED BY THE FRIARS MINOR

The devotion to the Virgin Mary which has ever exercised a softening influence upon all races was zealously propagated by the Friars Minor from the outset. The ANGELUS, that poetic appeal to both the mind and heart of man, is but another instance of the popular pedagogics which has endeared the Friars to the hearts of the people. Although it may not owe its origin to the sons of Francis, they surely were the first to propagate and popularize it.

In 1263 St. Bonaventure convoked a general chapter of the Order at Pisa. An ordinance of the chapter prescribed that at night-fall a bell should be rung in honor of the Annunciation, and the preachers were exhorted to admonish the people to pray at the ringing of the bell in honor of the mystery.

"Since earthly women," says Ozanam, "loved to be serenaded at night by the songs of the Troubadours, he (St. Bonaventure) deemed it fitting that, in all the churches of his Order the bells should sound at sunset as a perpetual memorial of the angel's greeting to the Queen of Heaven" (*Franciscan Poets*, Chapter 3).

The popularizing of the Way of the Cross was also the work of the Friars Minor. Father Thurston, S.J., says: "That the Franciscan Order may justly claim to hold quite an exceptional position with regard to this devotion no one will be tempted to dispute. Ever since the thirteenth century these devoted Religious have been the official custodians of the Holy Places. They have borne the heat and the burden of the day during periods of great hardship, danger, and humiliation. They have remained faithful at their posts, never faltering in their work of love, and no tongue can tell the countless services they have rendered to successive generations of pilgrims who, thronging from all parts of the world to this barbarous and



hostile land, have found themselves almost entirely dependent upon their good offices" (*Stations of the Cross*, p. 160).

After the Friars Minor were appointed custodians of the Holy Places (1312), they began to erect the Way of the Cross also in other places. By stirring eloquence and sincere piety they taught the people to visit these stations; the outstanding figure in the whole Order for propagating the devotion was St. Leonard of Port Maurice. He erected no less than 572 Ways of the Cross. During the reign of Pope Benedict XIV he also erected the Stations in the Colosseum of Rome.

The Way of the Cross is an eminently Franciscan devotion, eminently Franciscan, because it appeals so strongly and naturally to both mind and heart. It enlists the whole man in the service of God—body and soul, mind and heart, memory and imagination.

There are still a good number of topics such as the Friars Minor and the Christmas Crib, the Holy Name of Jesus, the Immaculate Mother, the Sorrowful Mother, the Holy Eucharist, the Beginnings of the Sacred Heart Devotion, etc., which, however deserving of thoughtful discussion they are, we shall have to pass over in silence. At least this much can be said, that if the Sons of Francis were not in every case the actual standard-bearers in the propagation of these devotions they were well in the front in their sincere endeavors to spread them. And in this they followed faithfully in the footsteps of their "wholly Catholic and Apostolic" Father, St. Francis, who was pleased to call himself "the servant of all" feeling bound, as he said, "to administer to all the balm-bearing words of Christ" (*Letter to All the Faithful*).

In conclusion permit us to propose a few points to the Friars Minor for mature consideration and earnest reflection. We are, in virtue of our profession, sons of St. Francis of Assisi, having

**A Plea for Franciscanism** as confrères a Blessed Giles, a Bonaventure, an Antony of Padua, a Peter of Alcantara, and scores of other Franciscan saints and blessed.

Let us ask ourselves if, in imitation of these, we are holding fast to the spirit of our common Father. Have we surrendered, and perhaps without regret, what has been the basis of the spiritual life in our Order for centuries? Have we taken up with new methods and practices which, good in themselves, are far less substantial than the older ones? Must we admit what a celebrated Benedictine Father recently remarked of his Order? "Things

have come to such a pass," says he, "that many Benedictines have ended by letting themselves be taken into tow by modern Institutions whose origin and tendencies are quite unlike their own, losing sight of their past, and hindering the normal and natural development of their own spirituality by the indiscreet introduction of elements, good in themselves but designed for needs quite other than our own" (*Ideal of Monastic Life*, p. 121).

As a matter of fact we are surrounded on all sides to-day by multitudinous ways and means, each an eloquent promise of rapid transit along the road to sainthood. There are abroad methods, practices, pamphlets, booklets, exercises, secrets, ways and spiritual recipes—so many bridges, as it were, over which the fallen children of Adam may quickly, safely and easily pass from the soil of sinful Egypt to the Promised Land of holiness; and we Friars Minor are apt to be taken in. We are apt to surrender, perhaps we have already surrendered, that element which gives to our life breadth, liberty of spirit and childlike simplicity—in a word, that which makes us sons of Francis and which gives us the spirit of Francis. We need not despise these newer practices, they originated in the Church which is under the guidance of the Holy Ghost; we may even borrow from them judiciously, for we all can learn from one another. Aside from this, however, we must hold fast to the old moorings and stand firm on the old foundations of the Order, and aim to be in deed and truth devoted followers and imitators of St. Francis of Assisi.

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## DISCUSSION

FR. ANSCAR ZAWART:—If in treating of Mental Prayer after the Franciscan Masters, Father Richard had merely intended to show how our forebears in the Order meditated, his paper might be called a brief of self-

**Mental Prayer** glorification of the Franciscans. But when studied with attention, and I might say, with devotion, it is found to be a plea for a return to the Franciscan idea of simplicity.

**Not a Science** By discarding the foreign encumbrances that have been added to the Friar's plain viaticum in the course of years and centuries, Father Richard's paper has become eminently constructive, proving that with small means and simple directions, yet with a clear and precise idea of the task to be accomplished, an attractive structure—attractive by its very simplicity—can be erected. It is difficult to write on mental prayer. Even those men and women whom we have to call mystical writers, were at a loss to pen their ideas on this subject for the benefit of others. Mental prayer, or mysticism of which mental prayer is a part, is not a theory or a

science, meaning by science that it could be taught by means of a textbook; it is not a course of instructions; neither is it a set of rules for our moral conduct or a body of doctrines.

Mental prayer is an experience secretly transpiring within the spiritual part of man, and is therefore a soul experience. The spiritual treatises of our mystical writers are not the result of learning and hence not a textual outline of how meditation is to be practised: they are an autobiography, a synthesis of their soul experiences. Yet, these experiences cannot be exhaustive, since even the most eloquent mystics are unable to recall at will all the interior movements and promptings that occurred while they were lost in meditation. To find out then, what mental

## Mental Prayer a Soul Experience

prayer is, it is necessary to be initiated in the secret soul life of the mystics (mystic means hidden, secret) as it is revealed to us in their writings, or better still in their confidences to their friends or spiritual directors. This again proves that there is not, and cannot be, a textbook of mental prayer.

To pluck the full fruits of mental prayer masters of clerics, or of retreats, must, as Father Richard has indicated, stress ever and again the all-important fact and factor in religious life, namely, that meditation is the chief means of progress on the road of perfection, and that only by meditation both the layman and the cleric can hope eventually to attain the goal of Christian and religious perfection. In his *Libellus apologeticus in eos qui Ordini Minorum adversantur* St. Bonaventure tells the critics after counting up their futile objections, that thus far none of

## Great Importance of Meditation

them has really touched the cause of the supposed dissatisfaction in the monasteries. If they expect to prove anything at all, they must first inquire whether the brethren practice mental prayer, for the lack of it is the real cause of defections in the Order.

The old accepted definition of prayer is that it is a raising of the mind to God. As the words indicate, this definition counts primarily for mental prayer. A natural sequence to the raising of the mind is the lowering of God in His love and condescension to man. Better still, and in order to eliminate undue speculation and philosophizing, is the definition of the Seraphic Doctor, who speaks of the heart as being raised to God. Bonaventure considers first of all the heart. "Multi

## St. Bonaventure's Definition of Prayer

divaricant et dispergunt intellectum per praeisiones, prioritates et posterioritates, per signa et contingentia: sint alii qui dicantur Cherubici, Bonaventura autem verissimo nomine Seraphicus quia inflammatur affectum" (Gerson, *Epist. ad quemd. Min.* anno 1426). "Many deliver the doctrine, many preach devotion, some few by writing books do both. Bonaventure, however, has surpassed the many and the few, since his doctrine breeds devotion, and his devotion breeds doctrine. If then you wish to be both learned and devout, listen to Bonaventure" (Joan. Trithemius, *de Script. eccles.*).

Laying too much stress on the memory and the mind invites the danger of prayer becoming a mental exercise and an intellectual process. This, however, prayer must not be, else the unlettered and uncultured would have little hope of ever becoming proficient in mental prayer. Yet, the history of the Franciscan Order proves to us that many of our ordinary and unlearned laybrothers were as skilful in this as in their manual and domestic tasks. There is then and must always remain a difference between philosophizing, meditating and contemplating. The first proceeds without

## Affections Better than Reasoning

effort and without fruit; the second with effort and with fruit; the third without effort but with fruit. It is significant that the early authors in their triple division of mental prayer into 'praeparatio, meditatio, fructus,' lay the greatest stress on the fruits, making the third part, namely the fruits with their affections of love, joy, hope, fear, longing and the acts of wishing, despising, begging, praising, offering, giving thanks, the real sum and substance of mental prayer.

Vocal prayers, while they may be made the subject of the meditation in the course of reciting them, are not properly mental prayer. St. Thomas says: "Man arrives at the knowledge of truth in two ways: first, by that what he receives from another; second, by applying his own efforts: and this latter is meditation" (2. 2. q. 180, a. 3 ad 4). The prayers composed by another, even if it be the Lord's Prayer, the prayers or chapters read from the so-called book of meditations, spiritual reading matter, yes, even the former spiritual readings recalled with the aid of the memory and minutely rehearsed during a set period of meditation, are after all the appropriation of someone else's thoughts and ideas; they are apt to become a memory exercise, a beautiful essay, an undelivered sermon, a philosophical thesis, but not a raising of the heart to God and intimate conversation with Him. Into such a state external elements have been injected, and prayer is no longer an individual soul experience. The soul alone with God, "My God and My All"—these two must endeavour to remain the sole actors at this performance with the absolute exclusion of any trespasser. By trespasser I do not mean distractions: I mean the introduction or calling to aid of another person, another's book, his ideas, his essays, his methods and minute directions.

Speaking of the subject matter for meditation, all spiritual writers agree that for beginners the topics to be considered are the end of man, the obligation of loving and serving God, the purpose of the religious life, the duty to strive after perfection, the happiness of the religious life, the vanity and dangers of the world, sin and its consequences, the last things, eternity; for the more advanced the topics will best be the Christian virtues, texts and sayings from Holy Scripture, especially the Psalms and Gospels, sentences from spiritual books, the vows, the rule, the constitutions, the lives and virtues of the saints, the life, doctrine and passion of Christ; the perfect should consider the divine attributes, the benefits of God, the most blessed Sacrament of the Altar. However, it is to be remembered that in spiritual life there can be no strict class distinction, thus placing all up to a certain age in the class of the beginners (*via purgativa*), those of riper age into the class of the advanced (*via illuminativa*), and finally the old religious as the perfect in the '*via unitiva*.' Just as with God a million years are as one, a newly professed may also be far ahead of the road of beginners. The humility of one might prevent him from treading the '*via unitiva*' and the same humility will induce another to return now and then to the '*via purgativa*.' Hence, in selecting the subject matter the best will be to choose what according to time and circumstance, to the condition of soul and the prompting of the Holy Spirit is best suitable at any particular time; and the more one is immersed in the heavenly mysteries, the more will he approach the stage of perfection.

Studying the life of our holy Father St. Francis, it seems that at the outset of all his prayers, meditations, devotions, he had in mind the Sacred Humanity of Christ. Lacking the Beatific Vision he strove to present to himself the God-man in some sort of tangible and closely apprehensible way. The medium was the Sacrament of the Altar. We are acquainted with the classic passage in his testament: "Because I see nothing corporally . . ."

## **Meditation Matter**

## **St. Francis' Chief Topic of Meditation**



Father Hilarin Felder says the Saviour in the Eucharist "was the devotion, not one of the devotions of the Seraphic Saint," and we may add that it was his chief topic of meditation. In a very realistic way Francis as perhaps no saint before him beheld with the eyes of his soul the Saviour and His blessed Mother; the Child in the crib; the Boy at Nazareth, where he seemed always to hear the name Jesus come from the lips of Mary, a name which he revered so much. Christ was the great leader to Whom he pledged his service as a knight, a service nourished and fanned into white heat by the thought of Him in the Sacrament of the Altar. What wonder that all of Francis' meditation culminated in the Sacred Passion, where he beheld his lifelong friend prove his everlasting love in martyrdom and death. Hence, it cannot be surprising that the best sons and followers of Francis made the sufferings of Christ in His Humanity their chief topic of meditation.

Many suggestions have been made and are constantly being made in every new book coming from the press concerning the preparation for meditation. Instead of the elaborate apparatus generally presented to us as remote and approximate preparation, instead of crowding the simple, loving mind of a Friar with the previous selection, the definition and division of the subject, the placing of one's self in the presence of God, the act of humiliation, the eventual resolutions, contrition, self-oblation, the two or three preludes, etc., etc., would it not be sufficient and in good accord with

### Preparation for Mental Prayer

the old Franciscan directness to ask what is asked for Holy Communion: remote preparation, freedom from mortal sin, approximate preparation, the good intention. By the first God's favor and pleasure is assured, in the latter the various elements of recalling God's presence and humbling ourselves because of our unworthiness are included, the more so when kneeling before the Blessed Sacrament for the precise purpose of mental prayer.

Concerning the actual meditation we Franciscans, too, have been captivated by the modern trend of strictly categorizing and assigning to special departments even our soul experiences. Perhaps we have done so unconsciously

### Too Much Method is Disturbing

and forgetful of the fact that mental prayer is a soul experience and not a sense experience subject to physical laws. Who could picture Francis of Assisi, Peter of Alcantara, Paschal Baylon, Joseph of Cupertino or Felix of Cantalicio, cramped in the groove of preludes, allotting specified periods of the meditation hour to the memory, the speculative mind, the will followed by colloquia, spiritual bouquets, a classical peroration and reflection and summing up of the thoughts, ideas, emotions, resolutions that have occurred. Can we think of a greater cause of distractions and disturbance than continually to beat time and utter the catchword. There is too much methodism, formalism, mechanism, too much system in our system! By all these methods, directions, prescriptions, details, the real thing, namely meditation, is overlooked and accidentals, or less than accidentals, supplant the essence. I am not advocating a discarding of order. I am only endeavoring to forestall making the iron adherence to the method, the scheme, the program, the *non plus ultra* of the religious life and then falsely judging a man's spirituality by the rigor with which he clings to traditional methods.

Have we not in our reverence for tradition and for old customs, as we found them when coming to the Order, overlooked largely that grace builds on nature and that in spiritual matters, too, each individual nature must be considered? The individual soul will not be treated according to one universal recipe; the individual must not be hampered by grooves, chalk-marks, lines of march that have been mapped out for him by other men. Individuality will out, and this much more nowadays, and in religious communities

also, despite time-honored customs and opinions. The ways and methods of meditation (mental prayer) are countless. Masters of the young Friars should indicate a number of these, letting it free to their pupils to select and retain what seems best adapted to their condition of soul. Thereafter, there must be liberty. A true Franciscan, a genuine child of God, a freeman and not a slave, if in anything at all, must have elbow-room in his communing with God, and it must perforce be irksome to watch the hands of the clock and find how much time remains for the soul emotion in which one is presently engaged and how much to spare for the various exercises postulated by a *particular* method. This drastic exclusion of programmatic numbers does not breed egotism; it is the source of genuine altruism, for in beholding God through mental prayer in the highest possible measure this side the Beatific Vision, one is deeply imbued with the duties to his fellow man. The very fact of making the meditation in common with the other Friars makes for the edification of all present. Obedience to the rising bell and the struggle to concentrate on the religious exercise at hand are perhaps as meritorious as meditation. Superiors, too, are in virtue of their office bound to insist on monastic discipline, the order of the house, the routine of the day. Still, they cannot control the soul life of the individual; they may not flatter themselves with the thought of possessing the wondrous faculty to educate to spirituality by mere externals. There may be a perversion of ideas and a confusion of issues. It may be a question of religious discipline and outward conduct versus true religiousness and inward spirit. The latter will not be attained by forcing one to accept a standard method of meditation, but only by insisting on the supreme importance and necessity of mental prayer and discreetly assisting one in finding *his proper method*. If by reason of ill health, the pressure of work, the temporary absence of a mood for mental prayer, a slight relaxation of external rules is deemed expedient, it would be a sad mistake to conclude to a lapse from spiritual life, just as on the other hand rigorous disciplinary observances are no gauge whatever of advancement in spirituality.

Mental prayer must continue to be considered the first, the supreme, the most important duty of the religious. Without it no sanctity, no spirituality, no perfection. The Friars must watch "that they do not extinguish the spirit of holy prayer and devotion, to which all things ought to be subservient." Ever and again we must impress our young friars with this essential obligation of the religious. Let the masters of novices and clerics give to their charges a few wise and simple directions with respect to mental prayer. The informal meditation, the 'via recta,' the Alcantarine method, the affective prayer—these are the best loved forms in the Franciscan Order. Martin Cochem has caught the spirit of the Order, when in his *Herziges Buechlein* (Mainz, 1879, pp. 26 ff.) he tells the beginners and those with little book knowledge to pass the time in continuous inward holy sighs and ejaculations; when he tells the advanced to address God, without the formation of any words either outwardly or inwardly, in fervent longings and desires, a lover, as it were, gazing upon his beloved with mutual understanding; when he says to the prefect, that they merely think of and remember God, and instantaneously, not by natural but by purely divine process, they are lifted into perfect delight, the state of contemplation. For beginners, too, why not give them a topic from the list in the 'via purgativa, illuminativa, unitiva' and advise them to meditate in the order of 'quis, quid, ubi, quibus auxiliis, cur, quomodo, quando'? Furthermore, in the novitiate each one should receive personal and individual attention. In the matter of mental prayer it must be presupposed and will be found that no two individuals are alike, and as yet a diagnosis of the soul life has not been reached. Let the

guidance, therefore, be individual and let it be free from all intricacies and details. It should rather be pointed out that many things must not be done in mental prayer, rather than that a great number of things must be done. As soon as one seems to have arrived at a manner of mental prayer suitable and pleasing to him, no outsider, not even the confessor, should interfere, for there is no end and no human telling of the mode of direction of the Spirit, who "breathes where He listeth." The satisfactory fruits will be produced. Once interference has been removed, the Friar's heart that has caught the spirit and the warmth of our Franciscan ancestors, will be immersed in an ocean of pious affections, it will run its course like a giant swiftly and happily, it will weep with the Seraphic Father because Love is not loved, it will call on all the creatures to sing the Laudes, the Hallelujas and Te Deums in transports of love and happiness, for it has found and is supremely content in the possession of "My God and My All."

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FR. RAPHAEL M. HUBER:—I should wish to recall on this occasion what I once heard a Retreat Master say concerning Blessed Bernadette Soubiroux, who was privileged with the apparition of the Immaculate Conception, our Franciscan Queen, at Lourdes. On one occasion the nuns of the Community, which she later joined, requested her to give them her method of meditation. "Oh," said she, "I am only a poor peasant girl. I cannot meditate as learned people. I just speak to God and God speaks to me." Behold the real Franciscan method of meditation!

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FR. ANTONY LINNEWEBER:—The American boy is out for a thrill. There is one way of not only keeping him awake but also thrilled during meditation time in the morning and evening. He is wide awake on the morning of a picnic day and the man who can inspire our splendid boys with enthusiastic love for Christ will succeed also in making the time they spend with Christ a spiritual picnic, a real thrill. The first paper read at this Convention suggests an outline for meditation which is not arbitrary, a method which St. Francis followed instinctively. He did not make a formal meditation as we do to-day but at the beginning of each day he, no doubt, resolved in the presence of his God and his All to see and hear God the Creator and Preserver in all created things, to see and hear Christ and lead a life of the closest union with His All and Lover present in the tabernacle; he resolved to let the Holy Spirit, speaking through His representatives, determine everything in regard to his external activity and to concentrate on the work of preparing for it; he resolved to see the Sanctifier behind all persons and happenings sending or permitting all for his purification and sanctification. At the close of the day he, no doubt, asked himself in the presence of his God whether he had carried out his resolutions of the morning. Meditation books offer material for reflection, and such reflection followed by appropriate acts is a useful form of meditation. But it is evident that no man will find in a book the wonderful process going on day by day in the soul of one who is working hand in hand with the never-tiring infinitely perfect Sanctifier. The whole purpose of meditation is to promote union with Christ. It is not uncommon to find even a

### Franciscan Method of Meditation

### Getting a Thrill Out of Meditation



profligate giving up a life of sin and making every effort to become an ideal man in order to make himself worthy of the girl he loves. The man who has power to inspire youth with love for Jesus Christ has also the power to make their many meditation hours the happiest ones of their lives. If like Francis our young men come to the feet of Christ, if they make an act of lively faith in the Real Presence, if they recite a fervent prayer to the Holy Spirit, if they resolve to see Father, Son and Holy Ghost in the course of the day and act accordingly, as St. Francis did. I say if they do this they have removed all obstacles to an enjoyable visit between Christ and themselves. They can then use the time left to enjoy a real visit with Christ or they can devote the time to some point suggested by the meditation book. Before leaving the company of Christ they will naturally say farewell to their Divine Friend and ask His blessing on their efforts to become more worthy of Him before the day is over.

The evening meditation, too, will be refreshment to real lovers of Christ; it will be a thrill in spite of almost exhaustion after a day spent in arduous work. A human lover enjoys the company of the one he loves at the end of a most trying day. A true lover of Christ will likewise enjoy the company of Jesus Christ during the evening meditation. He will, as in the morning, begin with an act of lively faith in the Real Presence. He will then say a prayer to the Holy Spirit. Then he will ask himself how he lived up to the resolutions made in the morning. If he saw the Creator, the Redeemer, the Sanctifier in the course of the day he will be very happy for his own sake, but above all because he will find himself nearer and dearer to Christ. If he failed, and he will fail frequently in the beginning, because living by faith or seeing God requires practice, he will tell God that he is sincerely sorry. Thus he will remove whatever has come between him and Christ in the course of the day. After that a visit will be enjoyable, a visit spent in listening or speaking to Jesus or in reflecting upon a point suggested by the meditation read or by the spiritual reading of the day. This simple, natural, methodless method will be the beginning of a process which will lead from one form of prayer to the other as outlined in books on the graces of interior prayer or as demonstrated by the lives of the Saints, of a St. Teresa, for example, or of St. Francis. Once we make youth realize the perfect parallel between human lovers and lovers of Christ, they will find meditation thrilling. It will be the time to hold spiritual inventory, to discover how much nearer and dearer they have become to Christ in the last twenty-four hours and how much nearer and dearer He has become to them.

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FR. ROMUALD MOLLAUN:—The worship of the Holy Name, as a special devotion, is pre-eminently Franciscan in origin. Though it was known and practised in the first ages of Christianity, still it was through the zeal of the great Franciscan saints and missionaries, St. Bernardine of Siena, St. John Capistran and St. James della Marca, that this devotion received a distinct and appealing form. It was these men who really popularized this devotion to the Name of Jesus.

Traveling on foot the length and breadth of Italy, St. Bernardine was everywhere preaching the gospel of peace. It was through his influence that much of the hatred which existed between the Guelphs and Ghibellines was broken down. Everywhere Bernardine persuaded the warring cities to take down from the walls of their churches and palaces the arms of their faction and to place in their stead the initials, I. H. S. In his sermons he would dwell at length



on the devotion to the Holy Name. While preaching he would hold before himself a board on which was painted the monogram I. H. S. surrounded by rays. After the sermon he would hold it up for the veneration of the faithful. He seems to have adopted this custom at Volterra in the year 1424. From this time on he always used it and had the people place the sacred monogram on or above the doors of their homes.

Bernardine was not to go on unmolested. As is the custom with all things new and strange this innovation caused comment. "Bernardine had incurred the enmity of the followers of Manfred of Vercelli—a good man but credulous,"

## **Bernardine Persecuted**

as Fr. Vincent Fitzgerald says. Manfred taught that the end of the world was at hand. Bernardine thought that it was his duty to preach against Manfred who, with his misplaced zeal, was leading many people astray and causing them to leave their homes to follow him. Pope Martin V. commanded these people to disband, but they persisted in their error and folly.

When Bernardine came to Vercelli in 1427, to preach the Lenten sermons he, according to his custom, preached and promoted devotion to the Holy Name. During the sermon he held aloft the tablet with the Holy Name monogram, and asked the people to venerate the Holy Name and to place similar tablets in their homes. This gave the disciples of Manfred an opportunity for revenge. They sent representatives to the Pope to accuse Bernardine of heresy and idolatry. They made their charges so plausible that the Pope was deceived. Martin V. called St. Bernardine to Rome. When he arrived there the Pope received him coldly. He commanded him to present all his sermons for official examination, to desist from preaching, and to remain in Rome until his case had been tried.

St. John Capistran was at that time preaching against the Jews at Naples at the invitation of John II. Hearing of Bernardine's troubles John Capistran immediately interrupted his missionary work and hastened to Rome to defend

## **The Trial and Triumph**

his master and the devotion to the Holy Name. John Capistran was much interested in the affair because he himself was preaching the devotion in the same manner as Bernardine. John arrived at Rome on the day of the trial.

Coming to the gates of the city he raised his tablet aloft on a staff and carried it like a banner. Many of the people, when they saw him, formed a procession and began to sing hymns in honor of the Holy Name. This shows how well the devotion was known and what influence it exercised. It was the first public demonstration and worship of the Holy Name—the first Holy Name parade.

When the Pope heard of this outburst of devotion and piety on the part of the people his prejudice was almost entirely shaken. He postponed the day of the trial and delegated St. John Capistran to plead the cause. The trial took place on June 8, 1427, in the presence of the Pope. There were present no fewer than seventy-two accusers, many of whom were learned men. St. Bernardine spoke first in his own defense and then St. John Capistran followed with a sermon so well delivered and so logically arranged that his master was completely vindicated.

The day after the trial the Pope received Bernardine in audience and again gave him faculties to preach. He even asked him to preach at Rome. More-

## **First Official Holy Name Rally**

over, in order to make his exoneration more public the Pope ordered a grand procession to form in which both the secular and religious clergy together with the laity were to take part. At the head of the procession

marched St. John Capistran carrying the tablet with the I. H. S. This tablet is still preserved at Sancta Maria in Aracoeli at Rome.

In memory of this vindication of Bernardine of Siena the Church granted to the Order of Friars Minor the privilege to celebrate annually the feast of the Triumph of the Holy Name during the month of January. This was conceded in the year 1530 and was extended to the universal Church in the year 1722. There are none so blind as those who will not see. After the accession of Eugene IV. the enemies of Bernardine tried to accuse him again before this Pontiff. Eugene before his election had been one of the men charged to examine the doctrine of Bernardine at the time of his first persecution and hence he was more convinced than anyone of the orthodoxy of the man of God. Eugene showed great indignation at the persistence with which they followed up their attack on the man whose virtue and merits were the admiration of Italy. The Pope, therefore, published a rescript on January 7, 1432, in which, after having justified the saint, he imposed silence on his enemies.

Indeed we can say with Pope Leo X. in his bull "Ite et vos" (1517), St. Bernardine was "the standard-bearer of the Holy Name."

FR. ANSCAR ZAWART:—No one will deny that the Franciscans have at all times greatly influenced the devotional life of Holy Church. The various scenes of the Way of the Cross, the words of the Archangel's greeting to Mary, the most Holy Name of Jesus,—what splendid topics for many hours and even days of mental prayer! Fr. Richard in his paper has but slightly alluded to some of the Franciscan devotions, leaving so much for our further discussion. St. Bonaventure and the Angelus, St. Leonard of Port Maurice and the Way of the Cross, St. Paschal and the Holy Eucharist, are inseparably linked. But what about the veneration of the Holy Name of Jesus? Are the Blackfriars or the Greyfriars, i. e., the Dominicans or the Franciscans, the promoters of it? Here, I think, it is important to draw a clear distinction between the Holy Name Society and the Holy Name Devotion. The society had its origin in the Council of Lyons, 1274, prescribing beside reverence for the Name of God reparation for the insults offered to it by the Albigenses and other blasphemers. Since the Friars Preachers were chiefly engaged in combating the heresies of the Albigenses, it was but natural that the Holy See entrusted them with the direction of this newly founded society. The revival of the Holy Name Society in our own day, especially here in the United States, created an urgent demand for direction by some religious order: since the days of Father McKenna, O.P., the Dominican Fathers are the recognized leaders of the Holy Name Society.

The case of the Holy Name devotion is quite different. The Holy Name of Jesus exercised a profound influence on the Franciscan Order from its earliest beginning. We know what gentle affection St. Francis entertained for it and how in his *Letter to All the Friars* and in his Last Will he asked them to kneel down prostrate on the ground at the sound of the Holy Name and how they should scrupulously gather and put in a becoming place the little bits of paper, on which this name was written. The Holy Name devotion, restricted to the particular name *Jesus*, found its chief protagonist in the pillars of the Observance, Bernardine of Siena and John of Capistrano. On their missions through the cities of Italy these two holy Franciscans carried with them the monogram IHS, painted on a wooden tablet and surrounded by rays. At the close of their sermons they exhibited this mono-

gram and asked their hearers to kneel down in adoration of the Redeemer of the world. Because of this practice, wrongly interpreted by some, St.

### **Bernardine of Siena**

Bernardine was accused of inaugurating a questionable devotion and cited before the tribunal of Pope Martin V. But his confrère St. John Capistran so successfully defended Bernardine, that the Pope not only approved the worship of the name of Jesus, but consented to take part in the first Holy Name Procession through the streets of Rome. The tablet used by St. Bernardine is venerated in the Franciscan Church Aracoeli at Rome. It is St. Bernardine also, to whom we owe the addition of the name Jesus at the end of the Ave Maria. That this addition is from St. Bernardine may be verified by comparing the musical compositions of the Ave Maria before and after the year 1430.

After the time of St. Bernardine the Franciscans, especially the Observant branch, closely followed in the footprints of their master. Wherever they went, they preached the Holy Name of Jesus and inculcated

### **The Feast of the Holy Name**

its veneration. They did not systematically, as the Dominicans, promote the Confraternity of the Most Holy Name of God and Jesus. Due to the efforts of the Franciscans a special feast of the Holy Name was instituted by some bishops in Spain, Germany, England, and Belgium. The Office and the Mass of the Holy Name of Jesus composed by the Friar Bernardine of Busti (d. 1500) was approved by Sixtus IV. It was granted to be used in the Franciscan Order in 1530, and thence it spread over the universal Church. The present office of the Holy Name is that of Bernardine of Busti. The pious greeting: "Praise be to Jesus Christ. For evermore (or 'Amen')," originated by the Franciscans, was approved by Sixtus V. in 1587.

FR. PHILIBERT RAMSTETTER:—We are justly proud of Saint Bernardine's efforts and success in promoting devotion to the Holy Name of Jesus.

### **Popularizing the Holy Name Devotion**

To him, before all, belongs the credit of popularizing this beautiful devotion. However, it must be remembered that before him certain writers and preachers, such as the Dominican Blessed Henry Suso, and Saint Bernard of Clairvaux, had stressed the necessity and utility of this devotion. Among the finest passages in Saint Bernard's extant sermons are many that extol the beauties and power of the holy name of Jesus.

FR. ANSCAR ZAWART:—With Christ and because of Christ St. Francis was devoted to the Blessed Virgin Mary. He called her the Mistress of the

### **The Friars and Devotion to Mary**

World. He was devoted to her not only because of her divine Motherhood, but because she shared the poverty of her Son and thus had become the model for the Friars Minor. (Cf. Felder-Bittle, *The Ideals of St. Francis*, p. 396). It is not my purpose to expand on the love and devotion of the Friars for Mary. I would merely state that beside the great Franciscan teachers who vindicated Mary's rights and prerogatives in their dogmatic writings, the vast majority of the Friars, due to their simple ways, loved Mary because of her human virtues and sought to express their attachment to her in a very plain, natural, and childlike way.



A very appealing form of Marian devotions is that practiced during the month of May. The May devotion is not so old as some might believe. The first hymn in honor of Mary intended for the month of May dates from the year 1641 and can be traced to Switzerland (*Der Mayen Trostgarten*, Luzern, a. d. 1641). A few years later there appeared in Cologne a book of devotions in honor of Mary from the pen of John Nadasi, S.J. ("Marienmonat," Cologne, 1654). By this month of Mary, however, the month of May was not intended in particular. (Beringer, *Die Ablassesse*, Paderborn, 1915, Vol. I, p. 388). In the year 1692 the Capuchin Lawrence of Schniffis published his "May-Flute" (*Mirantische Mayen-Pfeiff oder Marianische Lobverfassung*, Dillingen, 1692, 8vo., pp. 332). Fr. Lawrence (secular name John Martin, of which the name Mirant is formed by a transposition of letters) was well fitted for his work, for he had been before his entrance into the Order director of the cathedral choir at Strasbourg, poet, actor, playwright, and director of the Court Theater at Vienna. He prepared and personally conducted the public pageant held upon the conversion of Christina of Sweden to the Catholic Church in 1655 at Innsbruck. After joining the Friars in 1665, he was for several years engaged in conducting Missions, in Sunday preaching, catechising, and he was famed as preacher throughout Switzerland, Southern Germany, and Austria. Ill health forced him to forsake the pulpit and engage in literary activities. Four thousand octavo pages of print are the result of his fertile pen; he occupies no mean place in the German literature of the seventeenth century, and to this day a copy of an old edition of a 'Mirant composition' is a prize for the bibliophile (Cf. *Seraphic Home Journal*, Vol. 23, n. 5). His "Mayen-Pfeiff" was dedicated to Empress Eleonora of Austria and is the first existing book of devotions, which directly consecrates the month of May to the Queen of Heaven.

In the introduction Fr. Lawrence gives several reasons why the month of May should be especially dedicated to Mary. "Mary," he says, "is a most lovely Spring, having brought forth the blossom of life; she is a Spring at whose coming the flowers of most fragrant virtues began to bloom; she is a Spring at whose advent the dark winter of human misery gave place to joy and happiness. Therefore, should not the most beautiful month of Spring be chosen to honor her?" The book is divided into three equal parts. For each day of the month we find a special hymn, with as many as twenty stanzas and each with its individual musical setting, a text from the Bible with meditation or sermonette, and a closing prayer to Mary. The author states in the foreword that he wrote the book for the benefit of ecclesiastic and lay people, and that also preachers in the month of May will use it with value. The closing chapter for the thirty-first day is of greater length and gives directions for the May procession and the crowning of Mary. Some of the hymns and melodies of Fr. Lawrence have passed over into the German religious folk-lore, such as "Wunderschoen (sonnen-schoen) praechtige, Ueberaus maechtige," "O Maria gnadenvolle," "Erhebt in vollen Choe-ren," etc.

One would expect that after the publication of the book of Fr. Lawrence, the May devotion spread quickly throughout Southern Europe. But this was not the case. In Austria, Tyrol, and Switzerland the devotions were begun at once and continued every year, due no doubt to the favor which the book had found with the Emperor. Outside of this region there was no sign of it till the beginning of the nineteenth century. In 1815 Pope Pius VII. granted to the Jesuits, especially upon the request of the Ven. Fr. Lalomia, S.J., that the practice of the May devotion be established in their churches. The papal indult was for ten years. However, in 1822 the indult was made per-



petual and extended to the entire Church. Does this fact entirely justify the allegation: "Fr. Francis Lalomia of the Society of Jesus is usually mentioned as the actual founder of the May Devotion in the present form" (J. Beckx and Peter Diel, S.J., *Monat Mariæ*, Freiburg, 1901)? One may well call Fr. Lalomia and his confrères the promoters of the devotion, but charity and justice will not permit us to forget the sower and ignore the father of the happy thought, while we extol him who merely developed and propagated the May devotion (F. Innocent of Schongan, *Ursprung der Maiandacht* in *St. Fidelis-Gloecklein*, Vol. 4, n. 1, p. 12. Lucerne, 1915). The May devotion in all its attractiveness owes its origin to the poetic, simple, and childlike son of St. Francis, Fr. Lawrence Martin of Schnifflis.

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FR. RAPHAEL M. HUBER:—An objection has been raised against St. Bonaventure's *Itinerarium Mentis ad Deum* on the grounds that the Seraphic Doctor seems to teach a direct vision of God as proposed by the Ontologists. However, falsely. St. Bonaventure teaches that a direct vision of God is the special prerogative of the *visio beatifica*. In the mystical life God may be seen indeed in His effects on the soul; but this is evidently an indirect vision of God. Cf. *The Doctrine of St. Bonaventure Concerning our Knowledge of God*, by Fr. Vincent Mayer, O.M.C., in the *Franciscan Studies*, No. 2, July, 1924.

In speaking of the Devotion to the Sacred Heart as a Franciscan Devotion, may I draw the attention of the Friars to the seraphic love with which our holy founder ever glowed towards the heart of God; and also to the beautiful lines written on the Sacred Heart by St. Bonaventure, so beautiful indeed that Mother Church has adopted them for the Second Nocturn of the Feast of the Sacred Heart of Jesus. No one has written with more unction on the Sacred Heart than did our own Seraphic Doctor; as no one has preached with greater enthusiasm on the Holy Name of Jesus than St. Bernardine of Siena.

If the churches of the Friars are frequented as much to-day as in days of old, may we not ascribe the reason to a great extent to the fact that they always endeavor to carry out the ritual and ceremonies of Mother Church as correctly as possible? The beautiful vestments used on the occasion of a Solemn High Mass; proper liturgical singing; processions in which the Friars in habits take part, etc., seem to form an irresistible charm and attraction for the Catholic laity. May our Friars continue their good work!

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FR. ANSCAR ZAWART:—In *The Ideals of St. Francis* Fr. Hilarin Felder, O.M.Cap., concludes the chapter on 'Francis and the Eucharist' thus: "Antony of Padua was the wonder-worker, Berthold of Ratisbon the preacher of the Eucharist. Alexander of Hales, Bonaventure and Duns Scotus, the luminaries of Franciscan science, became the theologians of the Eucharist. Paschal Baylon is the patron of eucharistic works and societies. Joseph Plantanida of Ferno

**The Forty Hours**

was the author of the Forty Hours' Adoration; the entire Franciscan Order, the defender and promoter of the feast of Corpus Christi and of eucharistic devotions. That is the true Franciscan heritage, the true Franciscan spirit. As surely as Francis and his sons are called to the knighthood of Christ, so surely are they called to the cult and the apostolate of the Eucharist." One of the best known eucharistic devotions, and perhaps the oldest, is that of the *Quarant' Ore* (Forty Hours). To the scholar the brief remark of Fr. Fulgence Meyer, O.F.M., in his latest book on the Forty Hours, namely, "As far as can be established historically, it seems the Forty Hours in the present form originated about four hundred years ago," is unsatisfactory. Up to a little more than twenty-five years ago the credit to have originated the Forty Hours in the present form was given to various individuals and to various religious Orders. New interest was aroused in the question when at the canonization in 1897 of St. Antony Maria Zaccaria, Founder of the Barnabites (d. 1539) we read in the papal decree *Super Miraculis*: "Eumque (i. e. St. Antonium) Sacram Hostiam e sublimi throno in triduum publice adorandum instituisse fertur." The S. Congregation very cautiously uses the term *fertur*, 'it is said'; therefore, it makes no pretense at settling this question but leaves the problem in the hands of the historians. As early as the thirteenth century a period of forty hours' prayer was observed in memory of the Saviour's rest in the tomb of Joseph of Arimathea; this devotion, however, had little or no relation to the Blessed Sacrament. We are concerned with the Forty Hours in the present form, namely the exposition of the Sacred Species upon the throne of the altar in every church of a diocese and in such manner, that ending in the one church the Forty Hours is resumed in another. The claims that are made before 1537, excepting one, refer to the forty hours' prayers in memory of the Saviour's death; hence they do not concern us. The claim for the year 1534, where a certain Brother Bonus of Cremona is cited as the originator of our present Forty Hours, merits some consideration. Paul Morigia, a Jesuate Friar, wrote a book, published at Venice in 1592, stating that the above named Brother Bonus, instituted the forty hours' exposition of the Blessed Sacrament in the year 1534, at which service the author claims to have been an eye-witness. Born in 1525 Paul Morigia was a boy of nine years at the time of the institution, and we read of him, "he is the author of many mediocre and faulty works on Milanese antiquities" (P. Verri, *Storia di Milano*, 1851); "he is frequently inexact, especially with regard to dates" (Achille Ratti, *Storia Eucharistica di Milano*, 1895). The next year given as that of the origin of Forty Hours is 1537, and the authorship is ascribed to the holy son of St. Francis, Fr. Joseph Piantanida of Ferno, O.M.Cap. (Ferno is a suburb of Milan, whence we sometimes read Fr. Joseph of Milan; Joseph of *Fermo* is incorrect.) Even before the book of Paul Morigia, the Capuchin Matthias Bellintani of Salò had edited his Treatise on the Forty Hours (*Trattato della S. Orazione delle 40 Ore*, etc., Venice, 1586), in which he claims Fr. Piantanida as the author. Fr. Matthias is entirely trustworthy, as the many biographies and historical treatises from his pen prove. Furthermore, the Milanese chronicler John Marc Burigozzo Merzoro (*Archivio storico Italiano*, Florence, 1842, t. iii, p. 537) definitely locates the institution of Forty Hours in the year 1537. All historians agree that if the devotion in its present form had its origin in 1537, none other than Joseph Piantanida can be the author.

A document recently unearthed from the city archives of San Sepolcro (*Analecta Capuccinorum*, Vol. XXXIX, 1923, p. 48) throws even more light on this question. The document deals with the years 1568 to 1726. It treats of the introduction of the Forty Hours in the city of San Sepolcro. We read how the bishop, the clergy, the mayor and his council, wishing to

celebrate this devotion in their city and not knowing how to go about it, addressed a letter of petition to Fr. Joseph of Milan of the Order of Capuchins of St. Francis, asking his counsel and direction in this matter. Fr. Joseph came in person to San Sepolero, introducing the Forty Hours on the day before the Feast of St. John Baptist, namely June 23, 1538, leaving at the same time detailed written instructions about the opening and close of the devotion, about the hours of adoration to be observed by the bishop and the canons, the religious orders in the diocese, the religious communities of women, the religious societies of women, the civil magistrates, the soldiers, the professions, the trades, etc. thus completing the entire period of forty hours. And why did they call on Fr. Joseph for this purpose? Because, as the document states, this Friar had in the previous year (1537) preached the Lenten course at the cathedral of Milan and thereupon introduced the Quarant' Ore in that city.

Had St. Antony Maria Zaccaria introduced the devotion in Milan, as is alleged, one would expect that other cities would invite him for its introduction. Again, we must conclude from the testimony of Burigozzo, who covers the years 1527 to 1537, that he would have mentioned the holy founder of the Barnabites, had he been the originator of the Forty Hours. Fr. Herbert Thurston, S.J., (*Cath. Encyclopedia*, VI, 151) entirely concurs with the opinion that Joseph Piantanida of Ferno is the author of the Forty Hours in its present form. (Cf. Eduard of Alençon, O.M.Cap., in *Anal. Capuccin.*, Vol. XIII. 1897, p. 178; C. Mariotti, O.F.M., *L'Eucharistia ed i Francescani*, p. 117, Fano, 1908; Tachi Venturi, S.J., *La Vita religiosa in Italia durante la prima età della Compagnia di Gesù*, Roma, 1910; O. M. Premoli, Barn., *Storia dei Barnabiti nel Cinquecento*, Roma, 1913).

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# THE FRANCISCAN RETREAT

FR. BEDE HESS, O.M.C., S.T.D.

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Plan Franziskanischer Exerzitien, Düsseldorf, in Beilagen zur Vita Seraphica, I. Beilage, 1925.

The retreat movement—the organized conducting of retreats in special houses for the different classes of the faithful: priests and seminarians, monks and friars, nuns, tertiaries, working-men, wives and mothers, youths and maidens, teachers and students—is of comparatively recent date. St. Ignatius of Loyola, St. Charles Borromeo, St. Francis de Sales, and St. Vincent de Paul were leaders in promoting the organized retreat movement. In our times religious orders of men and women devote their talents and their houses to this apostolate. There are retreat houses in the midst of the busy city and in the solitude of the country, on the mountainside and on the hidden island, at the seashore, by the lake or river. To these houses of recollection the faithful flock, because “they hunger and thirst after justice.”<sup>1</sup> As in the days of the Saviour, they come “seeking bread”—“the living bread which came down from heaven.”<sup>2</sup>

But the retreat, as a series of days passed in solitude and devoted to practices of asceticism, particularly to prayer and penance, is as old as Christianity. The forty days of the Son of God in the desert are the prototype for Christians who spend days in solitude, prayer and penance. On certain occasions during His public life the Saviour of mankind would retire into solitude and remain in communion with His heavenly Father. Retreat masters have used as an introductory conference to their retreats the incident in the life of Christ, when “the Apostles coming together unto Jesus, related to Him all things that they had done and taught, and He said to them: ‘Come apart into a desert place and rest a little.’”<sup>3</sup> A retreat was made by the assembly in the Cenacle at Jerusalem, where “they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude, the brother of James,” and “all these were persevering with one mind

<sup>1</sup> Matthew, 5, 6.

<sup>2</sup> Ps. 36, 25; John, 6, 41.

<sup>3</sup> Mark, 6, 30-31.

in prayer with the women, and Mary, the mother of Jesus, and with His brethren," and "the number of persons together was about a hundred and twenty."<sup>4</sup> When St. Paul went into the desert of Arabia to prepare himself for the apostolate, he made a retreat more true and real than any we have ever made.<sup>5</sup>

"From the imitation of Christ in the desert sprang the eremitical life and the institution of the cenobites. The religious who sought the solitude of the deserts or the monasteries, or in general those wishing to lead the contemplative life withdrew from the world, in order the more readily to draw nearer to God and apply themselves to exercises of Christian perfection. The 'Forma Cleri' of Tronson, t. IV, gives numerous texts of the Fathers and ecclesiastical writers, recommending a retreat for at least a few days."<sup>6</sup>

Our Holy Father, St. Francis, and his first followers were accustomed to retire to hermitages where they gave themselves up to practices of prayer and mortification. St. Francis was irresistibly attracted to Greccio near Rieti, to Celle near Cortona, to the Carceri on Mount Subasio, to Alverna and other hallowed spots, which were to him like oases of seraphic peace and perfect surrender to God. When he spent Christmas at Greccio in 1223 and erected the first Christmas crib, he was in retreat. And, when early in August, 1224, St. Francis with three companions retired to La Verna in order to keep the forty days' fast in preparation for the feast of St. Michael the Archangel, he entered upon an intensive retreat. For during this retreat the sufferings of Christ Crucified became more than ever the subject of his meditations, and on or about the feast of the Exaltation of the Cross, September 14th, while in deep meditation on the mountainside, he beheld the marvelous vision of the Seraph and received the visible marks of the five wounds of our divine Savior on his body.

There is no doubt that St. Francis and his first companions were accustomed to make a retreat of several days at some hallowed spot, as the spirit moved them. It is true that in comparison to the retreat method of to-day theirs was an informal retreat, but not less, rather more real and effective. For the Saint and his companions were indeed in communion with God.

<sup>4</sup> Acts, 1, 13-15.

<sup>5</sup> Acts, 26, 16; Gal., 1, 17.

<sup>6</sup> *The Catholic Encyclopedia*: "Retreats," Vol. XI, p. 795.

Among the sons of St. Francis the apostolate of the retreat is zealously exercised. The Friars are engaged in conducting hundreds of retreats annually to all classes of the faithful, living in convents or living in the world. Thousands of souls thus come under their spiritual direction. There is consequently no doubt that there is indeed a "Franciscan Retreat," distinctive from the retreat conducted by the son of any other religious founder. The Franciscan retreat will be not only a retreat given to the children of St. Francis of the first or second or third Order, but also and especially a retreat, to whatever body of faithful, conducted according to the spirit of St. Francis, according to the Franciscan spirit, which will distinguish it from a retreat conducted according to the spirit of any other religious order.

The purpose of the Franciscan retreat is to lead the soul of the retreatant to the feet of the Crucified God-man, to teach the soul to strive for the perfect imitation of Christ as He revealed Himself in the Gospel, to move the soul to aim at complete identification with the personality of Christ as St. Francis knew Him and loved Him, to dispose the soul to place itself unreservedly under the influence of the Holy Spirit, that He may dispose of it as He will.

The characteristic of the Franciscan retreat in matter, method and manner is unfeigned simplicity. Its spirit will inspire penance and confidence, spiritual joy and true peace, and above all, a burning love of Jesus Christ Crucified.

Unfeigned simplicity will characterize the Franciscan retreat. "Humility and simplicity are so closely related that only the keenest eye can detect the difference. He is humble, who desires to be accounted no more than he is; he is simple, who desires to appear no other than he is.<sup>7</sup> To be accounted more than one is, detracts from simplicity; to appear other than one is, detracts from humility. For this reason Francis so frequently mentioned simplicity and humility in one breath, and speaks of the former with such rapturous enthusiasm that a child of the world is justly astonished."<sup>8</sup>

The most charming blossom of Christian simplicity was St. Francis himself. Thomas of Celano declares: "Holy simplicity, this daughter of grace, sister of wisdom, mother of justice, was fostered by the Saint with exceeding great zeal in himself and

<sup>7</sup> Cf. Luke, 6, 37 f.

<sup>8</sup> Felder-Bittle, p. 198.

cherished by him in others. Yet not every kind of simplicity did he call good, but that alone which content with its God, counted all other things as little."<sup>9</sup> The same writer says of our holy Father and Founder: "He was constantly solicitous for holy simplicity."<sup>10</sup> It was the unfeigned simplicity of the Saint which caused him to call himself "the little one and servant" of the brothers<sup>11</sup> and to call the superiors of his Order "ministers and servants."<sup>12</sup>

Simplicity is the mark of the Franciscan Order: it was bequeathed to the Order by St. Francis. "The blessed Father taught them to fulfill evangelical perfection, to observe poverty and to walk in the way of holy simplicity."<sup>13</sup> "St. Francis wished that his Order preserve this spirit of simplicity and sincerity under all circumstances and for all times. Whenever he was urged to adapt himself and the Order more to the life of the Benedictines, Cistercians or Augustinians, he declined quickly and firmly, saying: 'My brothers, my brothers, the Lord has called me to the way of simplicity and humility, and this way He has revealed to me in truth for myself and for all who wish to follow me.'"<sup>14</sup>

Simplicity became as it were a second nature to the Friars. Sons of St. Francis who excelled in this virtue of their holy father were Blessed Giles, Brother Juniper, Brother Leo, St. Antony of Padua, St. Bonaventure, St. Bernardine of Siena, St. John Capistrano, St. Joseph Cupertino, St. Felix of Cantalicio, and scores of others.

"The axiom of St. Francis was: The more simple and humble the learned brother is, the more progress will he make in the science of God, and the greater his learning, the simpler he should strive to be in his thoughts and actions."<sup>14</sup>

Through seven centuries simplicity has been the recognized characteristic of the sons of St. Francis, so much so that if a Friar lose the spirit of simplicity, he is thought to have lost the

<sup>9</sup> Thom. Cel. II, 189.

<sup>10</sup> Ibid., I, 43.

<sup>11</sup> *Testament of St. Francis*.

<sup>12</sup> Reg. II, c. 10.

<sup>13</sup> Walterus de Gysburne, *Chronica de gestis regum Angliae*; Lemmens, O.F.M., *Opuscula S. Patris Francisci Assisensis*, ad Claras Aquas (Quaracchi), Collegium S. Bonaventurae, 1904, n. 78.

<sup>14</sup> Felder-Bittle, p. 204.



Franciscan spirit. A modern writer says: The Franciscan Order "possesses a friendship with nature, a popularity and a childlike simplicity, not to say a carelessness and joviality, which were peculiar to its Founder."<sup>15</sup>

It is evident from all this that the Franciscan retreat master, in order to be truly Franciscan, must be a man of unfeigned simplicity—simple in his thoughts and actions. He will not be a *poseur*. He will not endeavor to make an impression as a learned theologian or speculative astronomer or profound scientist; he will not act the warbling elocutionist or fantastic dramatist or even spellbinding orator; he will not be a gloomy rigorist or militaristic disciplinarian or suave sentimentalist. But he will be ever the humble, simple Friar, a true son of St. Francis. He will not aim at being clever or shrewd or brilliant; but he will strive to be honest and upright and sincere, in matter and method and manner, with himself and the retreatants and before God.

The words of St. Francis concerning preachers apply equally to retreat masters: "I warn and exhort the same brothers that in the preaching they do, their words be fire-tried and pure, for the utility and edification of the people, announcing to them vices and virtues, punishment and glory, with brevity of speech, because the Lord made His word short upon earth."<sup>16</sup>

The spirit of the Franciscan retreat will inspire penance and confidence, joy and peace, and above all a burning love of God, particularly a seraphic love of Jesus Christ Crucified.

The Christian conception of life according to the New Testament is that of a life of penance. St. John the Baptist preached in the desert of Judea: "Do penance; for the kingdom of heaven is at hand."<sup>17</sup> And Jesus, after spending forty days in the desert, "began to preach and to say: 'Do penance; for the kingdom of heaven is at hand.'<sup>18</sup>

**The Spirit of Penance** Concerning His mission on earth our Saviour said: "I came not to call the just, but sinners to penance."<sup>19</sup>

Christian asceticism is an asceticism of penance. It demands the repression of the lower appetites, self-control, mortification. Since man is born in the state of fallen nature and has become

<sup>15</sup> Rademacher, *Das Seelenleben der Heiligen*, p. 117.

<sup>16</sup> Reg. II, c. 9.

<sup>17</sup> Matthew, 3, 2.

<sup>18</sup> Matthew, 4, 17.

<sup>19</sup> Luke, 5, 32.

guilty of many personal sins, Christian asceticism must be an asceticism of penance.

Our holy Father, St. Francis, purposed to lead back the world to a life based upon the Gospel, based upon Christian principles and Christian ideals, by the road of penance. He preached penance by word and example. In his Testament he said of himself: "The Lord gave me, Brother Francis, thus to begin to do penance."<sup>20</sup> St. Francis was a man of penance. The Friars at first called themselves "Brothers of Penance of Assisi."<sup>21</sup> "They professed that they were penitents, natives of the city of Assisi."<sup>22</sup> The earliest disciples of St. Francis were "moved to do penance by the example of the Saint."<sup>23</sup> The Franciscan form of preaching and the Franciscan movement were "the preaching of penance" and "the movement of penance."<sup>24</sup>

The Franciscan vocation is to live the life of penance and to preach penance to all: "Go with the Lord, brothers, and as the Lord shall deign to inspire you, preach penance to all."<sup>25</sup> "But the Saint was not content with these orders, he was intent upon the welfare of the entire human race, to show it the way of penance."<sup>26</sup> The Franciscan preaching of penance was essentially an invitation to all to follow the Franciscan mode of life and "to do penance" in one of the three Orders, established by the Saint, and according to the example of the Saint. St. Francis "went about through cities and villages, urging all men to fear and love God and to do penance for their sins."<sup>27</sup> His disciples, following his instructions, did likewise. "The Friars Minor have in these latter days been sent by God to this, that they show the path of light to those who are enveloped in the night of sin. Let us consider well, most beloved brothers, the calling to which God has called us, not only unto our salvation, but unto the salvation of many, that we go through the world and urge others more by our example than by word, to do penance and to heed the commandments of God."<sup>28</sup>

<sup>20</sup> *Testament of St. Francis.*

<sup>21</sup> *Tres Soc.*, n. 58.

<sup>22</sup> *Ibid.*, n. 37.

<sup>23</sup> *Ibid.*, n. 27.

<sup>24</sup> *Ibid.*, n. 33 s.

<sup>25</sup> Thom. Cel., I, n. 33.

<sup>26</sup> Bernard of Bessa, *Liber de laudibus b. Francisci*, c. 7.

<sup>27</sup> *Tres Soc.*, n. 33.

<sup>28</sup> *Ibid.*, n. 36.

The Franciscan retreat, therefore, must be essentially a penitential retreat, urging the retreatants "to the way of amendment and to penance for sins."<sup>29</sup> It must have the penitential meditations on Sin, Death, Judgment, Temporal and Eternal Punishment, Repentance and Reform. To wish to eliminate these serious subjects would be unpsychological, and untheological, and un-Franciscan. For the Friars are bidden to preach "vices and virtues, punishments and glory." These facts are part of God's plan of salvation. But these penitential meditations must be seasoned with hope and confidence. For Franciscan penance is not the gloomy penitence of the despondent; it is not the crushing realization of the desperate: "My iniquity is greater than that I may deserve pardon";<sup>30</sup> it is not the repentance of the soul-sick and world-worn; it is not the repentance of fear and trembling. It is the repentance of a thoughtless child, of a forgetful servant, of a stricken but loving soul. Hope and confidence, yes, trusting love of God and of Jesus Christ Crucified are essential to the Franciscan spirit of penance. The Seraph of Divine Love, imprinting the Sacred Stigmata on the body of St. Francis, is the call to the Franciscan soul to return to the foot of the Cross, to love sin less and to love God more, to turn in hope and confidence from the misery of its sins to the love of its Crucified Savior, who "hath loved us and hath delivered Himself for us."<sup>31</sup>

From a truly Franciscan retreat the retreatants cannot come forth diffident, despondent, scrupulous, fearful, torn in spirit and sore in soul. They will come forth hopeful and confident, contrite and resolute, casting themselves into the arms of their Crucified Savior and saying: "I live, now not I, but Christ liveth in me. And that I live now in the flesh, I live in the faith of the Son of God, who loved me and delivered Himself for me."<sup>32</sup> The retreatants will return to the duties of their daily life with the words of the dying Francis ringing in their ears: "While we have time, let us do good, because thus far we have made little progress."

The Franciscan retreat will infuse into the soul of the retreatants joy and peace. Joy, spiritual joy is the "everlasting spring-charm of Franciscan life, the bright golden atmosphere of the

<sup>29</sup> Thom. Cel., I, n. 31.

<sup>30</sup> Gen. 4, 13.

<sup>31</sup> Eph. 5. 2.

<sup>32</sup> Gal. 2, 20.

**Franciscan Joy** entire Franciscan movement.”<sup>33</sup> St. Francis called himself “the minstrel of the great King.”<sup>34</sup> Thomas of Celano says of him: “The Saint constantly endeavored to persevere in this gladness of heart, to keep ever fresh the unction of the spirit and the oil of joy. With utmost solicitude he avoided the greatest evil of ill-humor; . . . with imper-turbable calmness and cheerfulness of mind he sang to himself and to God songs of joy in his heart.”<sup>35</sup> The “*Speculum Perfectionis*” says of him: “Outside of the time of prayer the blessed Francis ceaselessly strove continuously to possess interior and exterior spiritual joy.”<sup>36</sup> Even when meditating and weeping over the sufferings of the Savior and his own, as he thought, numberless and grievous sins, he would nevertheless be filled with spiritual joy. St. Bonaventure points out this feature: “He never ceased to clarify his soul in the rain of tears. . . . Yet though he shed streams of tears, he was filled with a certain heavenly joy, which gladdened his spirit and his countenance. In the stainlessness of his holy conscience he overflowed so with the oil of joy, that his spirit was constantly dissolved in God and he unceasingly rejoiced over the works of the Lord.”<sup>37</sup>

The sons of St. Francis received from their Seraphic Father this same characteristic spiritual joy. The oldest biographies and chronicles of the Order testify that the Franciscan family lived constantly in an atmosphere of joy. St. Francis inserted the following words into his first Rule: “Let them take care not to appear exteriorly sad and gloomy like hypocrites, but let them show themselves to be joyful and contented in the Lord, merry and becomingly courteous.”<sup>38</sup>

“Not content with being joyful in the Lord themselves, the brothers were to be messengers and harbingers of joy for the whole world. The object of their apostolic activity was to promote and encourage true joy among the masses by word and song and example. Preaching and singing they were to pass through the world. With the Gospel of “glad tidings” they were to

<sup>33</sup> Felder-Bittle, p. 227.

<sup>34</sup> Thom. Cel., I, n. 16, 13.

<sup>35</sup> Ibid., I, n. 93; II, n. 125.

<sup>36</sup> *Spec. Perf.*, c. 95.

<sup>37</sup> *Legenda Minor*, ed. a PP. Collegii S. Bonaventurae, ad Claras Aquas, 1898, 236.

<sup>38</sup> Reg. I, c. 7, ed. Böhmer, 8; Lemmens, 34.



sound the praises of the Lord as knightly troubadours. 'For,' thus St. Francis declared on his death-bed,<sup>39</sup> 'what else are the Friars but joyous minstrels of the Lord, who move and excite the hearts of men to spiritual joy.'"<sup>40</sup>

Hand in hand with Franciscan joy goes Franciscan peace. Into his final Rule St. Francis wrote the words: "Into whatever house they shall enter, let them first say: 'Peace be to this house.'"<sup>41</sup> He regarded these words, as well as his vocation, as a direct revelation to himself: "The Lord revealed to me this salutation, that we should say: "The Lord give you peace."<sup>42</sup> The burden of his sermons was a constant appeal for peace and every sermon began with the words: "May the Lord give you His peace."<sup>43</sup> The first mission on which he sent the brothers was a mission of peace: "Go, dearest brothers, two by two into all the country, and preach to men peace and penance unto the remission of their sins,"<sup>44</sup> and the last mission on which he sent them from his death-bed was one of peace and reconciliation between the Bishop and the Governor of Assisi.

Francis taught his sons that they must first have peace in their own hearts and with their God, before they can preach peace to others: "As you preach peace by word, so you should also possess peace, and superabundant peace in your hearts. Anger no one, nor vex any man; but by your meekness urge others to be peaceful, meek and merciful. For we are called to heal the wounded, to succor the injured and to bring back the erring to the ways of righteousness."<sup>45</sup>

Franciscan peace is the peace of one's own soul, which begets spiritual joy; it is peace with God which finds its expression in hymns of praise and thanksgiving; it is peace with every man, so that the Franciscan soul can sincerely say to all: "May the Lord give you His peace."

Spiritual joy will characterize the Franciscan retreat, and true peace will be one of its principal fruits. This joy and peace is the beautiful flower of Franciscan repentance. The penitent, but confident soul, experiences spiritual joy and enjoys the blessings

<sup>39</sup> Thom. Cel., II, n. 128.

<sup>40</sup> Felder-Bittle, p. 233.

<sup>41</sup> Reg. II, c. 3.

<sup>42</sup> *Testament of St. Francis.*

<sup>43</sup> Thom. Cel., I, n. 23.

<sup>44</sup> *Tres. Soc.*, n. 29.

<sup>45</sup> *Tres Soc.*, n. 58.

of true peace. For the soul which has entered sincerely into the spirit of the Franciscan retreat, even the tears of repentance are sweetened with the confidence of forgiveness and the joy of a peace which the world cannot give.

The Franciscan retreat master will not fail to aim at infusing into the souls of the retreatants spiritual joy and interior peace, even during the meditations on the eternal truths. He must not leave them sad and disheartened, even when they are face to face with tremendous realities. Moreover, in the course of the retreat, he will introduce into his meditations the "Seven Joys," associated with the lives of Jesus and Mary and will place due emphasis on the message of the glorious Saviour, whose greeting to redeemed humanity is "Peace be to you."<sup>46</sup>

The retreatants coming forth from the Franciscan retreat must be in that state of mind and heart that they are disposed to chant the "Canticle of the Sun" of our Seraphic Father, and even though the past life of the retreatants has been black with sin, they now, repentant and confident, can sing the hymn of the three young men in the fiery furnace: "All ye works of the Lord, bless the Lord: praise and exalt him above all forever."<sup>47</sup> They can think that the words of the King of Peace are addressed to themselves personally: "Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled nor let it be afraid."<sup>48</sup>

The mainspring, the fountain-head of the Franciscan retreat spirit, which is the spirit of penance and confidence, the spirit of joy and peace, is the burning love of God, the seraphic love of Jesus Christ Crucified.

A burning and overwhelming love of God is universally pointed out as the characteristic trait of our holy Father, St. Francis. He was said to be "intoxicated with divine love," "glowing with divine love," "wholly seraphic in the fire of his love."<sup>49</sup> **Seraphic Love** "Like a glowing coal he appeared to be wholly consumed by the flame of divine love."<sup>50</sup> "If he but heard the word of the love of God mentioned, he immediately be-

<sup>46</sup> John 20, 19.

<sup>47</sup> Dan. 3, 57-88.

<sup>48</sup> John 14, 27.

<sup>49</sup> *Tres Soc.*, n. 21; *Thom. Cel.*, I, n. 55; Dante, *Divina Commedia*, *Paradiso*, XI, 37.

<sup>50</sup> S. Bonav., c. 9, n. 1.

came moved, warmed, inflamed, as though one had struck the hidden chords of his heart and set them in vibration.”<sup>51</sup>

St. Francis’ intense love for God crystallized into a personal, passionate love for Christ. “His tongue spoke out of the fulness of his heart, and the stream of enraptured love, which filled his soul, overflowed outwardly. Always was he occupied with Jesus. Jesus he carried in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in all his members. Oh, how often he forgot earthly food while at table, when hearing the Name of Jesus, or pronouncing it, or thinking of it; seeing, he then saw not; and hearing, he heard not. Often too, when thinking of Jesus on his journeys or singing of Him, he lost sight of his way and invited all elements to the praise of Jesus.”<sup>52</sup>

His intense love for Christ Jesus was especially enkindled towards the Infant Jesus and Jesus Crucified. “The feast of the Birth of the Infant Jesus he observed with heartier rejoicing and sweeter devotion than the other great feasts. He called it the feast of feasts, because on that day the Most High Son of God became a poor little child. The images of the Babe he would kiss with avidity of the soul, and his affection for it, which was poured out in his heart, caused him to stammer words of sweet delight after the manner of babes.”<sup>53</sup>

His love for Jesus Christ Crucified was all absorbing. “The entire public and private life of the man of God centered about the cross of the Lord; and from the first moment in which he became a Knight of the Crucified, various mysteries of the cross shone forth in him.”<sup>54</sup> One day “Jesus Christ appeared to him under the form of a crucifix, at which sight his whole soul seemed to melt away; and so deeply was the memory of Christ’s passion impressed on his heart that it pierced even to the marrow of his bones. From that hour, whenever he thought upon the passion of Christ, he could scarcely restrain his tears and sighs.”<sup>55</sup> After the crucifix at San Damiano had spoken to him, “he was pierced with compassion for the Crucified Savior, so that for the rest of his life he bore in his heart the holy wounds, which later were also impressed upon his body. The sufferings of Christ were ever

<sup>51</sup> Thom. Cel., I, n. 82.

<sup>52</sup> Thom. Cel., I, n. 115.

<sup>53</sup> Ibid., II, n. 199.

<sup>54</sup> *Tract. de Mirac.*, n. 2.

<sup>55</sup> S. Bonav., c. 1, n. 5.

before his eyes, and filled them with everflowing tears. Everywhere one heard his weeping; at the memory of Christ's wounds he was inconsolable."<sup>56</sup>

"To become like to the Man of Sorrows and to experience in his own body the sufferings of the Crucified was his most ardent desire. In this endeavor he knew no bounds. The soul, as well as the body, was subjected to constant mortification. Incredibly severe were the chastisements which he imposed upon himself without regard to the state of his health; he knew no respite in crucifying the flesh, so that at the moment of death he believed an apology due to Brother Body, for having treated him so severely. On rising from prayer his eyes were often suffused with blood, so intense was his weeping."<sup>57</sup>

On or about the feast of the Holy Cross, September 14, 1224, St. Francis, making a retreat at La Verna, was in deep meditation on the sufferings of Jesus and prayed most fervently: "O my Lord Jesus Christ, I pray Thee to grant me two graces before I die; the first, that in my lifetime I may feel in my soul and in my body, so far as is possible, all the pain and grief which Thou, O sweet Lord, didst feel in Thy most bitter passion; the second, that I may feel in my heart, as far as is possible, that excessive love by which Thou, the Son of God, wert impelled willingly to sustain so great sufferings for sinners."<sup>58</sup>

The Saint's prayer was heard; the Crucified Jesus, in the figure of a seraph, descended to him; Francis felt himself smitten with a five-fold agonizing pain; his hands and feet were pierced as if with fiery nails; his right side was opened as if with a lance; the Stigmata of the Savior glowed and burned in his flesh; he became a living image of the Crucified, "a crucified man."<sup>59</sup>

The Savior, whom St. Francis knew and loved and imitated, was the real and living Christ, not distant in time or place, the immediate Person of Christ Jesus in the most adorable Eucharist.

**Christ  
in the**

**Eucharist**

In the most adorable Eucharist the God-Man, the Christ of St. Francis, lived and breathed. Crib and cross, both he found present in the Blessed Sacrament. Here he stood guard day by day in the court and at

<sup>56</sup> Thom. Cel., II, n. 10 s.

<sup>57</sup> Felder-Bittle, p. 32 f.

<sup>58</sup> Fioretti, *3a Considerazione delle Sante Istimate*.

<sup>59</sup> Cf. Thom. Cel., I, n. 93-96, n. 112; *Tract. de Mirac.*, n. 2, n. 4; *Tres Soc.*,



the throne of his Most High King. In the Eucharist and through the Eucharist Christ became to him a living, throbbing reality. The Eucharist was the focus of his entire religious life. Devotion to the Eucharist was *the* devotion, not one of the devotions of our Seraphic Father. Even Sabatier says that the eucharistic cult "played such an important rôle in his religious ideals, and that this cult was to a certain extent the soul of his piety."<sup>60</sup>

"Every fiber of the heart of Francis was aglow with love for the sacrament of the Body of Christ, and with exceeding great admiration he marveled at the loving condescension and the condescending love of the Lord. He considered it an unpardonable negligence not to attend Mass each day whenever possible."<sup>61</sup> "If illness prevented him from going to church, he would ask a priest to celebrate Mass for him in his sick room."<sup>62</sup> If this also was not possible, he would have the gospel of the day read to him from the missal, and in this way assist at Mass spiritually. For he said: "If I cannot be present at Mass, I adore the body of Christ in meditation and with the eyes of the soul, in like manner as if I were present at Mass."<sup>63</sup>

"He communicated often and with such devotion that he enkindled the hearts of others. Because he revered the Most Holy Sacrament with all his heart, he offered Him the sacrifice of all his members, and whenever he received the sweet and spotless Lamb, he surrendered also to Him his spirit with that flaming ardor which ever glowed on the altar of his heart."<sup>64</sup> "He was, as it were, spiritually inebriated, and frequently rapt in ecstasy."<sup>65</sup>

St. Francis' deep devotion and reverence for the Most Holy Eucharist was also the source from which sprang his ardent zeal for all those things which were directly or indirectly related to this sublime mystery: the priesthood and churches and chapels, sacred vessels and vestments, linens and ornaments, and whatever promoted the dignity of divine worship.

The burning love of St. Francis for Jesus was also the source

n. 17; S. Bonav., c. 13, n. 3; *Actus*, c. 9; Fioretti, *3a Considerazione delle Sante Istimate*.

<sup>60</sup> Sabatier, *Spec. perf.*, p. 120.

<sup>61</sup> *Opusc.*, ed. Böhmer, 60; Lemmens, 104.

<sup>62</sup> *Spec. perf.*, c. 87.

<sup>63</sup> Sabatier, *Spec. perf.*, p. 175, note 2.

<sup>64</sup> Thom. Cel., II, n. 201.

<sup>65</sup> St. Bonav., *Leg.*, c. 9, n. 2.

of his great charity for men, of his utter poverty, of his apostolic spirit, his zeal for the conversion of sinners and of infidels, of his deep humility, his severe penances, and at the same time of his unshaken confidence, his deep spiritual joy and his uninterrupted peace of soul. It distinguishes him from every other saint and has placed him in the annals of history as the "Seraphic Saint."

A burning love of God, an intense love for Jesus Christ Crucified is the heritage of the sons of St. Francis. A selection of these is: St. Antony of Padua, the friend of the Infant Jesus; St. Bonaventure, the Seraphic Doctor; St. Bernardine of Siena, the Apostle of the Holy Name; Paschal Baylon, the Eucharistic saint; Joseph of Cupertino, the ecstatic saint; St. Fidelis of Sigmaringa, who spilled his blood for Christ. Indeed, there is a legion of others. Franciscan writings, Franciscan devotions, Franciscan practices until the present day betray the love of the Crucified. The Franciscan mode of life is seasoned with the unction of seraphic love and the Franciscan apostolate is inspired with the glowing love of Jesus Crucified and of the souls for which He died.

The Franciscan retreat will be in so far more or less Franciscan, as it is animated with the love of Jesus; in the crib, on the cross and in the tabernacle. The meditations must terminate in an act

**Fruits of the Franciscan Retreat** of the perfect love of God in Christ Jesus our Lord. They must lead to the resolute desire expressed in the words of St. Paul: "With Christ I am nailed to the cross; and I live, now not I, but Christ liveth in me."<sup>66</sup> The Franciscan retreat, even in the meditations on the eternal truths, must lead the retreatants to the prayer ascribed to St. Francis: "I beseech Thee, O Lord, that the fiery and sweet strength of Thy love may absorb my soul from all things that are under heaven, that I may die for love of Thy love, as Thou didst deign to die for love of my love."<sup>67</sup> In the meditations on the life of Christ, the Franciscan retreat will not only fill the souls of the retreatants with spiritual joy and peace, as mentioned above, but will also fill them with such a love of Christ that they can say: "We are dead: and our life is hid with Christ in God."<sup>68</sup> The meditation on Jesus Christ Crucified, which is

<sup>66</sup> Gal. 2, 19-20.

<sup>67</sup> Böhmer, 71, places this prayer "Absorbeat," the authenticity of which rests on the authority of Ubertino di Casale (1305), among the "Dubia."

<sup>68</sup> Cf. Coll. 3, 3.

the high point of every Franciscan retreat, will lead the retreatants to the ecstatic resolution: "God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world."<sup>69</sup> The Franciscan retreat will induce the retreatants to make very practical resolutions concerning Franciscan "Caritas" and the Franciscan apostolate. Each retreatant will say: "I most gladly will spend and be spent myself for your souls although loving you more, I be loved less."<sup>70</sup>

The retreatants, who have made a truly Franciscan retreat, will go back to their daily duties," not cold and loveless and lifeless, but strong in hope and confidence, overflowing with joy and peace, "intoxicated with divine love," "wholly seraphic in the fire of their love." The Franciscan retreat, for saint or sinner, is a love-feast at the foot of the Cross at the door of the Tabernacle, in which is the centre and heart of all Catholic faith and love and devotion.

In conformity with the preceding discussion of the spirit of the Franciscan retreat, it is not difficult to propose a general outline for a Franciscan retreat of eight days. The subjects, of

#### **Outline for a Franciscan Retreat**

course, must be adapted in each instance to the class of retreatants. The retreat may be divided into four parts, so that the retreatants are led in meditative pilgrimage to the holy places of Assisi: San Damiano, La Verna, Portiuncula and the Tomb of our Seraphic Father. The retreat follows the triple way (purgativa, illuminativa, unitiva) outlined by St. Bonaventure and David of Augsburg.

*Introductory Meditation:* "The Lord hath sent me to preach to the meek, to heal the contrite of heart, . . . to proclaim the acceptable year of the Lord."<sup>71</sup> The purpose of the retreat; its motives; its plan; dispositions of heart.

**I PART:**—At San Damiano, where Christ Jesus revealed Himself to St. Francis by speaking to him from the crucifix. At San Damiano St. Francis found his conversion and broke with the world and sin and self. At San Damiano the retreatants will enter into the penitential spirit of the retreat and cast themselves at the feet of the Crucified God-man. The first part may be called: "Francis, the convert."

<sup>69</sup> Gal. 6, 14.

<sup>70</sup> II Cor. 12, 15.

<sup>71</sup> Isaias 61, 1-2.

## FIRST DAY.

1. *Meditation*: "Deus meus et omnia." A meditation on God, as the Lord God of all, as our all-seeing witness, as our loving Father. In the presence of God, in this first meditation, the retreatants will grow in the knowledge of their nothingness and out of the depth of their humility will say the prayer: "My God and my all, what wilt Thou have me to do? Teach me Thy holy will."

2. *Meditation*: The human soul, my soul, is the very breath of God within me—the "spiraculum vitae"—God's first gift of love. My soul shall not rest, until it rests in Him. This meditation may close with an act of humility, of gratitude, of loving surrender to God.

3. *Conference*: The safeguard of the love of God within the soul by the vows, which are the strong bonds of union between the soul and God.

4. *Meditation*: The creatures—their purpose—their use and misuse. This meditation must lead to an act of perfect indifference towards creatures and should close with St. Francis' canticle "Laudes Creaturarum," "the praise of created things which the blessed Francis made to the praise and glory of God when he lay sick at St. Damiano." <sup>72</sup>

## SECOND DAY.

1. *Meditation*: Sin—mortal sin extinguishes the fire of divine love in the soul. It turns away the soul from its God and All, from its Savior Crucified. The meditation must fill the soul with the spirit of penance, with perfect contrition for its sins and must lead it to the feet of the Saviour Crucified with the prayer: "Lord, if Thou wilt, Thou canst make me clean." <sup>73</sup> The tears of St. Francis for his sins and the sins of all men are symbolical of the fruit of this meditation.

2. *Meditation*: Venial sin is a violation of the love of God and Christ Jesus—an infidelity, an ingratitude, a breach of loyalty. Let the meditation close with the protestation: "Lord, Thou knowest all things; Thou knowest that I love Thee." <sup>74</sup>

<sup>72</sup> Ozanam, *Franciscan Poets*, p. 79, n. 66.

<sup>73</sup> Matthew 8, 2.

<sup>74</sup> John 21, 17.



3. *Conference*: The Franciscan heritage: "Illa celsitudo altissimae paupertatis, quae vos, carissimos Fratres meos, haeredes et reges regni coelorum instituit, pauperes rebus fecit, virtutibus sublimavit. Haec sit portio vestra, quae perducit in terram viventium." <sup>75</sup>

4. *Meditation*: Death and Judgment—"Vanity of vanities, and all is vanity, beside loving God and serving Him alone." <sup>76</sup> The holiness of death: Christ Jesus on the Cross—St. Francis of Assisi. The judgment of men—the judgment of God. The fruit of this meditation will be deeper penance, self-abasement, more fervent contrition, and the confident prayer: "Lord Jesus, be not my Judge, but my Saviour."

### THIRD DAY.

1. *Meditation*: The Merciful Son of God, as the Good Shepherd, the Good Samaritan, the "Lamb of God who taketh away the sins of the world."—St. Francis, "the greatest sinner"—his confidence in the mercy of the Savior. The fruit of this meditation is an act of unconditional hope and confidence in the Son of God.

2. *Meditation*: Peace with Christ—the peace of reconciliation; conditions of peace; pledge of peace; blessings of peace. Each retreatant will seem to hear our Blessed Father, St. Francis saying: "May the Lord bless thee and keep thee! May He show His face to thee and have mercy in thee! May He turn His countenance to thee and give thee peace!" <sup>77</sup>

3. *Conference*: The vow and virtue of chastity—the espousals of the soul with the Bridegroom; the detachment of the heart from earthly love and its attachment to everlasting love.

II PART:—At La Verna, whither the retreatants ascend with St. Francis, in order to abide with Christ and to learn more and more the mysteries of His life and death. The second part may be called: "Francis in retreat."

4. *Meditation*: Friendship with Christ, who is "the way and the truth and the life." Lessons in the imitation of Christ, who said: "No man cometh to the Father but by me." <sup>78</sup> "The Rule

<sup>75</sup> Reg. II, c. 6.

<sup>76</sup> Thomas à Kempis, *Imitation of Christ*, b. 1, ch. 1.

<sup>77</sup> *Blessing of St. Francis*.

<sup>78</sup> John 14, 6.

and the life of the brothers is this: namely, to live in obedience, in chastity and without property, and to follow the steps of our Lord Jesus Christ.”<sup>79</sup>

#### FOURTH DAY.

1. *Meditation*: The mystery of the Incarnation of the Son of God at the Annunciation of the Angel Gabriel to Mary, His Mother, “whom he foreknew; He also predestinated to be made conformable to the image of His Son; that He might be the first born among many brethren.”<sup>80</sup>

2. *Meditation*: The Birth of Jesus at Bethlehem—an object of intense devotion for St. Francis and every Franciscan soul. The visit of the shepherds and the adoration of the Magi. At the crib the retreatants can learn the value of simplicity, poverty, chastity, humility and obedience.”

3. *Conference*: The virtue and vow of obedience by which the retreatant out of the depth of his humility casts himself back upon God. St. Francis was accustomed to say: “The inferior should not behold in the superior the man, but God, for love of whom he is subject to others. The more contemptible the superior is, the more pleasing to God is the humility of the obedient Friar.”<sup>81</sup>

4. *Meditation*: The hidden life of Jesus at Nazareth, a veritable school of Christian perfection, in which the retreatants can learn the lessons of recollection, diligence, cheerfulness, spiritual joy and true peace.

#### FIFTH DAY.

1. *Meditation*: The public life of our Lord and Saviour, Jesus Christ and its purpose. The calling of the twelve disciples. The life of our Blessed Father, St. Francis and its motive. His first twelve followers. In the Rule of 1221, St. Francis admonished the Friars: “Let us therefore hold fast the words, the life and doctrine and Holy Gospel of Him who deigned for us to ask His Father to manifest to us His Name. . . . Let us therefore desire

<sup>79</sup> *Regulae antiquissimae fragmenta*, Böhmer, *Analekten*, 88; Kybal, *Die Ordensregel des hl. Franz von Assisi*.

<sup>80</sup> Rom. 8, 29.

<sup>81</sup> Thom. Cel., II, n. 151.

nothing else, wish for nothing else, and let nothing please and delight us, except our Creator, and Redeemer and Savior.”<sup>82</sup>

2. *Meditation*: The sufferings of our God and Saviour, Jesus Christ. “Let us all, my brothers, consider the Good Shepherd, who, to save His sheep, bore the suffering of the cross. The sheep of the Lord followed Him in tribulation and persecution and shame, in hunger and thirst, in infirmity and temptations, and in all other ways; and for these things they have received everlasting life from the Lord.”<sup>83</sup>

3. *Conference*: Franciscan life of prayer; Franciscan forms of vocal prayer; Franciscan method of mental prayer; Franciscan devotions.

4. *Meditation*: Jesus Christ Crucified. Complete identification with Christ. “God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world. . . . From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body.”<sup>84</sup>

III PART:—At Portiuncula. From La Verna the retreatants descend with the “crucified man,” who “bears the marks of the Lord Jesus on his body,” so that they may remain with him at Santa Maria degli Angeli and may learn from him, who was “predestinated to be made conformable to the image of His Son.” This part of the retreat may be called: “Francis, the apostolic man.”

#### SIXTH DAY.

1. *Meditation*: The Risen Savior. The “Prince of Peace” who brought into the world the “peace which the world cannot give.”—Franciscan peace, which is born of the wounds of the Saviour. “Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and His side.”<sup>85</sup>

2. *Meditation*: The glorious Savior. “I ascend to my

<sup>82</sup> Reg. I, c. 22, 23; *Opusc.*, ed. Böhmer, 22a; Lemmens, 100.

<sup>83</sup> *Verba admonitionis*, c. 6; *Opusc.*, ed. Böhmer, 44; Lemmens, 100.

<sup>84</sup> Gal. 6, 14, 17.

<sup>85</sup> John 20, 19-20.

Father and to your Father, to my God and your God." "Go ye into the whole world and preach the Gospel to every creature."<sup>86</sup>

3. *Conference*: Franciscan joy and peace: the joy and peace of the repentant, confident soul awaiting the call to the apostolate for Christ and souls.

4. *Meditation*: The Eucharistic Christ. "Every fiber of the heart of Francis was aglow with love for the sacrament of the Body of Christ, and with exceeding great admiration he marvelled at the loving condescension and the condescending love of the Lord."<sup>87</sup> Franciscan devotion to the most adorable Eucharist.

#### SEVENTH DAY.

1. *Meditation*: Vocation to the apostolate for the salvation of souls; modern forms of the apostolate.

2. *Meditation*: The Franciscan apostolate of penance and peace, of the seraphic love of Christ and of the souls for which He died. The personality and the qualifications of the Franciscan apostle. Footprints of St. Francis in America.

3. *Conference*: Franciscan reform of life; the Franciscan reform movement.

4. *Meditation*: The death of St. Francis at Santa Maria degli Angeli. St. Francis had been an image of the living Christ; he became an image of the dying Savior in death; after his death his body bore the perfect semblance to the body of the Saviour.

IV PART:—At the Tomb of St. Francis, where the sons and friends of the Saint may gather in pious contemplation to drink in the spirit of their Seraphic Father, which hovers over his last resting place, and from where they can look up to him in his glory. This part may have the caption: "Francis at rest," or "Francis in glory."

#### EIGHTH DAY.

1. *Meditation*: St. Francis in glory: his glory on earth: "Dedit illi Dominus gloriam et exaltavit semen ejus usque ad terminos terrae;"<sup>88</sup> his glory in heaven. "Respice, beate Pater

<sup>86</sup> John 20, 17; Mark 16, 15.

<sup>87</sup> Felder-Bittle, p. 38 f.

<sup>88</sup> *Proprium Officiorum ad usum Fratrum Minorum Conventualium, Romae*, 1924, p. 341.



Francisce, de excelso coelorum habitaculo, et deprecare pro populo tuo; populo, quem elegisti, ut serviat coram te omni tempore in ministerio sanctuarii Domini.”<sup>89</sup>

2. *Meditation*: Mary Immaculate, Queen of Apostles, Queen of the Order of Friars Minor.

3. *Conference*: Franciscan brotherliness and Franciscan “Caritas.”

4. *Meditation*: The Seraphic Family of Saints. “O Patriarcha pauperum, Francisce, vosque filii ejus, divinae legis Doctores, Christi Martyres, sancti confessores, Virgines Domini, Anachoritae, sanctaeque Mulieres, et Beati omnes, intercedite pro nobis.”<sup>90</sup>

*Closing Conference*: The closing conference may be on the words of St. Francis: “O dilectissimi Fratres, et in aeternum benedicti filii, audite me, audite vocem patris vestri. Magna promissimus: majora promissa sunt nobis. Servemus haec: suspiremus ad illa. Voluptas brevis: poena perpetua. Modica passio: gloria infinita. Multorum vocatio: paucorum electio: omnium retributio. Fratres, dum tempus habemus, operemur bonum.”<sup>91</sup>

The Franciscan retreat master can find abundant matter for his purpose. The early biographies and chronicles are replete with thoughts and examples. Such are the biographies of Thomas of Celano, of the *Three Companions*, and of St. Bonaventure. Besides these early biographies and chronicles, the writings of St. Bonaventure, the Seraphic Doctor, furnish abundant material for a retreat, so that recently the sketch of a retreat was compiled from his works by P. Wendelin Meyer, O.F.M., of Paderborn.<sup>92</sup>

Among the works of St. Bonaventure the following are the more serviceable: *Breviloquium*; *Itinerarium Mentis ad Deum*; *De Perfectione Vitae*; *De Septem Donis Spiritus Sancti*; *De Sex*

<sup>89</sup> Ibid., p. 351.

<sup>90</sup> Ibid., p. 2.

<sup>91</sup> *Manuale dei Novizi e Professi Chierici e Laici Minori Conventuali*, Roma, 1897, p. 30.

<sup>92</sup> *Exerzitien nach dem Heiligen Bonaventura* von P. Wendelin Meyer, Paderborn, in Beilagen zur *Vita Seraphica*, I. Beilage, 1925.

*Alis Seraphim, De Regimine Animae; Epistola continens viginti quinque memorialia; De Perfectione Evangelica; Regula Novitiorum.*

Another rich mine of matter for the Franciscan retreat is found in the *Bibliotheca Franciscana Ascetica Medii Aevi*, particularly the *Opuscula Sancti Patris Francisci Assisiensis*, the *Stimulus Amoris Fr. Jacobi Mediolanensis*.

Another useful work for the Franciscan retreat is that of David of Augsburg, *De Exterioris et interioris hominis compositione secundum triplicem statum incipientium, proficientium et perfectorum.*

These works contain the bone and marrow of the Franciscan retreat. Franciscan retreat masters would do well to have them at their disposal and to become acquainted with them very intimately. They should read and re-read the more useful ones, so that they spontaneously in their retreat work revert to the thoughts, principles and examples contained in them. In their retreats they ought to quote copiously from these works.

The Franciscan retreat will be more fruitful of the Franciscan spirit, if during the retreat Franciscan devotions be cultivated, as the Way of the Cross, the Franciscan Crown, Prayers and Hymns composed by St. Francis and his sons. At table and between the conferences or meditations, readings from Franciscan authors or about Franciscan saints and events should be made available.

#### Helpful Aids

The eight days of the retreat may each have a Franciscan patron, as: the Sacred Heart of Jesus, to whom the Order is consecrated; Mary Immaculate, the Queen of the Friars; St. Francis; St. Bonaventure; St. Antony of Padua; St. Clare; SS. Louis and Elizabeth, patrons of the Third Order; All Saints of the Seraphic Orders. Besides a patron for each day, an appropriate text or quotation from the writings of St. Francis, or from some Franciscan author, may be used as a keynote of the day. These details are helpful aids to the spirit of the retreat.

The eucharistic element of the Franciscan retreat must be emphasized. The devotion of St. Francis and of the children of St. Francis to the Most Holy Eucharist is proverbial. All acts and affections of the retreat must lead to the tabernacle door. Before the tabernacle door the retreatants must sob out their contrition and repentance, must seek hope and confidence, must find joy and peace. To the living Christ of the Eucharist they must go with

their affections of seraphic love and with their resolutions of reform and apostolic labor. The Eucharist Christ is the Christ of Bethlehem, of Nazareth, of Calvary. He is the "Deus meus et omnia" of St. Francis. Every meditation must open with an act of faith and reverence and adoration of the Eucharistic Christ: "We adore Thee, Lord Jesus Christ, here and in all Thy churches which are in the whole world, and we bless Thee, because by Thy holy cross Thou hast redeemed the world."<sup>93</sup> Every meditation must close with a colloquy with the Lord of the Tabernacle. The retreatants should speak heart to heart with the Eucharistic Savior and must enter into the spirit and become companions of the Brothers of the Round Table and Knights of the Holy Grail, as St. Francis wished his followers to be. The Most Holy Eucharist is the sacrament and secret of the complete identification with the personality of Christ Jesus, as St. Francis knew Him and loved Him. This identification is the purpose of the Franciscan retreat.

The Franciscan retreat master will observe a marked distinction between the meditations and the conference. The conference addresses itself to the intellect; it is instructive, didactic, and affords the doctrinal background of the affections and resolutions. The meditation appeals mostly to the heart; it elicits the affections and formulates the resolutions. The retreat master will give his meditation matter "meditando"; he will meditate with the retreatants, elicit the affections with them, and form the resolutions and place them upon their lips and into their hearts.

A very practical result of this Franciscan Educational Conference will be, that we, sons of St. Francis, in our retreat work, adopt the matter and method and manner of the Franciscan retreat and thus co-operate in making St. Francis and his ideals better known to human souls, who will be brought closer to Christ through the "crucified man" of Assisi. The Franciscan movement is a crusade for Christ in the crib, on the cross, in the tabernacle: a crusade for the living and loving Christ. Franciscan asceticism aims at the complete identification of the soul with Christ, and the Franciscan retreat is a ready means towards this end.

<sup>93</sup> *Testament of St. Francis.*

## DISCUSSION

FR. ROMUALD MOLLAUN:—We have all enjoyed the reading of this excellent paper by Fr. Bede. Being a missionary and a retreat master he was ably fitted to write on such a topic as retreats, and because of his long experience in the missionary field he can offer practical hints and suggestions for the conducting of retreats. Being a true son and follower of St. Francis, Fr. Bede was further qualified to prepare this special monograph on the Franciscan retreat.

The Franciscan retreat, as Fr. Bede has shown, must possess the characteristic of simplicity; it must make the retreatant feel the necessity of doing penance; and it will then bring to him spiritual joy and peace with God. As can be seen, Fr. Bede has built his paper upon two good foundations—Sacred Scripture and the Rule and Testament of St. Francis, both of which offer to the retreat master the best matter for a Franciscan retreat.

The purpose of a retreat is not to entertain, nor to manifest one's command of language, neither to display one's oratorical or dramatic abilities, nor to elucidate knotty theological problems. But the real aim and object of a retreat is to bring home to the retreatant his relationship to God, His Creator and Master and to Jesus Christ, His Saviour and Redeemer. To effect this the retreat master must himself be a man of spirituality; a man whose lectures, meditations and conferences bespeak his own interior life. In other words a good retreat master must be a good meditator. Once he succeeds in learning to know and to imitate Christ in his daily life he will find it easy to teach others how to know Christ and to imitate Him. St. Francis sought for but one thing—to make himself more Christ-like. God and Christ Crucified were the objects of his daily meditations. Nature, persons and things all centred around God and Christ, all of which is so beautifully contained in his oft-repeated phrase, My God and My All. When the retreat master has made God his All, he will be able to make God the end and all of his retreatants.

The world to-day shrinks from doing penance. It seeks to make man's daily life one of ease, comfort and convenience. It seeks to remove as far as it can the idea of suffering, mortification, sacrifice and self-imposed punishment. There is danger that retreat masters overlook the necessity of preaching penance for fear they may be classed as being too severe. Yet Christ tells us that our future happiness is dependent upon our doing penance: "Unless you shall do penance, you shall all likewise perish" (Lk. xiii. 3). Again He preaches that "there shall be joy in heaven upon one sinner that doth penance more than upon ninety-nine just who need not penance" (Lk. xv, 7). Consequently a Franciscan retreat master must not hesitate to preach penance and to show his retreatants how to do penance so that they may purify and cleanse their souls.

If penance is practised then the individual will reap the fruits of spiritual joy and peace: joy in knowing, imitating and possessing Christ; peace, not like that which the world offers, but an everlasting peace, which once obtained cannot be taken away; peace which removes all trouble and fear from the heart (cf. John xiv. 27). This implies an active indwelling of Christ in the soul; a life moved by the spirit of Christ; perfect happiness and contentment in this life in spite of all adversities and an eternal union with God and Christ in the world to come. This is the real fruit of a good retreat.

Therefore, true simplicity, penance, joy and peace should be the essentials

### Purpose of a Retreat

### Necessity of Penance

### Fruits of a Retreat



of every Franciscan retreat. A retreat master must seek to reproduce the life of Christ in the retreatant; and did not the life of Christ consist in simplicity, penance, spiritual joy, peace with all men and with His Heavenly Father? Since St. Francis was Christ's best imitator, the retreat master needs but show how in detail the life of St. Francis was almost a perfect copy of the life of Christ. Pursuing the methods so well outlined by Fr. Bede, namely, a correct use of Sacred Scripture and the Rule and Testament of St. Francis, the Franciscan retreat master will preach successful retreats.

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FR. EDMUND KRAUTKRAEMER:—I think that Fr. Bede's excellent outline may well be supplemented by the following table of contents taken from *La Perfection Séraphique d'après Saint François* by Père Césaire de Tours, O.M.Cap., Libraire Saint-François, 4 Rue Cassette, Paris, 1912:

**La Perfection Séraphique**

Introduction.

Preliminary notions.

1. Of perfection in general.
2. Of Christian perfection.
3. Of Seraphic perfection.

#### FIRST PART: ASSISI.

##### *Preparation for Seraphic Perfection.*

St. Francis receives three personal gifts:

1. A nature sensitive to the beautiful.
  - a) The divine Goodness radiates in creatures.
  - b) St. Francis perceives its mysterious vibrations.
  - c) All his senses are purified by it.
2. A soul impassioned with the ideal.
  - a) The Eternal Word, the Ideal incarnate.
  - b) Graduated vision of the Seraphic ideal.
  - c) St. Francis contemplates it in solitude.
3. A heart inclined to goodness.
  - a) Goodness towards the poor.
  - b) His tender compassion for the lepers.
  - c) The divine origin of St. Francis' goodness.

#### SECOND PART: SAINT DAMIAN.

##### *Vocation to the Seraphic Perfection.*

Preliminary notions:

- a) Crucifixion of the flesh.
- b) With its vices and concupiscences.
- c) The three concupiscences.

#### I. *Practice of the three evangelical vows.*

St. Francis crucifies his flesh with its concupiscences by the three vows.

Radical means of crucifying the flesh with its vices and concupiscences.

##### A. The concupiscence of the flesh crucified by the vow of chastity.

Practical means:

- a) Francis afflicts his body with macerations.

- b) By manual labor.
- c) By his extreme reserve with women.
  - 1. Modesty of the eyes.
  - 2. Discretion in conversations.
  - 3. Religious were not excepted from these severe prescriptions.
- B. Pride of life. Disordered love of honors and glory crucified by the vow of obedience.
  - Qualities of Franciscan obedience:
    - a) It is wholly supernatural, wholly seraphic.
    - b) It is altogether hierarchical and Catholic.
    - c) It is based on humility.
- C. Concupiscence of the eyes. Disordered love of riches crucified by Seraphic poverty.
  - Threefold character of Seraphic poverty:
    - a) First character—joyful poverty.
      - 1. Perfect joy.
      - 2. Francis tastes it in the company of his Lady.
      - 3. He drives away care by singing.
    - b) Second character—simple poverty.
      - 1. False simplicity.
      - 2. Franciscan simplicity.
      - 3. It regulates our relations with God and our neighbor.
    - c) Third characteristic—heroic poverty.
      - 1. Considered in itself.
      - 2. In the sacrifices it imposes.
      - 3. In the struggles it sustains.

## II. *Exercise of the three theological virtues.*

St. Francis crucifies the three powers of his soul by the exercise of the three theological virtues.

### Preliminary notions:

- 1. In what perfection God has formed the powers of our soul.
- 2. How the powers of our soul have been deformed by sin.
- 3. In what manner the three powers of our soul are reformed by Jesus crucified.

### PRACTICE OF THE MORTIFICATION OF THE POWERS.

- A. Reform of the understanding by faith in Jesus crucified.
  - a) St. Francis believes the word of the divine Crucified.
  - b) His whole-hearted faith in the teaching of the Church.
  - c) His ardent faith in the real presence of Jesus.
    - 1. In the tabernacle.
    - 2. His cult of the house of God.
    - 3. In the person of the priest.
    - 4. His respect for Holy Scripture, the name of the Lord, and theologians.
- B. Reform of the memory by hope in Jesus crucified.
  - a) St. Francis puts all his hopes in Jesus crucified.
  - b) The hope of heaven occupies a large place in the thoughts of St. Francis.
  - c) How the hope in Jesus crucified reforms the memory and crucifies it.
    - 1. It empties it of all earthly hope.
    - 2. It proposes invisible goods.
    - 3. It fills it with sorrowful memories of the Passion.

- C. Reform of the will by the love of Jesus crucified.
  - a) The heart of St. Francis is filled with this love.
  - b) How charity crucifies the will.
  - c) Fraternal charity flows from the love of Jesus.
    - 1. It is its necessary corollary.
    - 2. It crucifies self-love.
    - 3. Community life exists only with the help of the Cross.

### III. *Practice of prayer.*

- A. Three kinds of prayer.
  - a) First kind—vocal prayer.
    - 1. Conditions requisite for praying well.
    - 2. Devotion of the holy Father in the recitation of the office.
    - 3. Necessity of vocal prayer.
  - b) Second kind—mixed prayer, partly vocal and partly mental.
    - 1. It is a colloquy of the soul with God.
    - 2. It was familiar to our Holy Father St. Francis.
    - 3. Ejaculatory prayers.
  - c) Third kind—mental prayer properly so called.
    - 1. Its description.
    - 2. It is the perfect and ideal prayer.
    - 3. St. Francis, prayer personified.
- B. The progress of mental prayer.
  - a) First degree—The work of prayer.
    - 1. The repression of wanderings of the mind.
    - 2. It supplements our indigence.
    - 3. The subjects preferred by our holy Father.
  - b) Second degree—The habit of prayer.
    - 1. It is acquired by practice.
    - 2. Grace seconds our efforts.
    - 3. Our faculties are perfected by it.
  - c) Third degree—The sweetnesses of prayer.
    - 1. It becomes easy, agreeable.
    - 2. Affective prayer.
    - 3. Without it, all religious life is arid.
- C. The trials of prayer.
  - a) The taking away of sensible consolations.
    - 1. Danger of shipwreck for beginners.
    - 2. It causes night in the soul.
    - 3. St. Francis underwent it for several years.
  - b) Utility of these interior trials.
    - 1. They make sure of our fidelity.
    - 2. They perfect our virtues.
    - 3. They affianced our soul to God.
  - c) Practices recommended during the trial.
    - 1. To make short but frequent invocations.
    - 2. To persevere nevertheless in prayer.
    - 3. To give oneself to works of zeal.

### THIRD PART: PORTIUNCULA.

#### *The Spreading of the Seraphic Perfection by the Apostolate.*

#### I. *The Portiuncula is the home of the Franciscan Apostolate.*

- a) St. Francis repairs the chapel of Our Lady of the Angels

- b) His vocation there received its definite form.
- c) St. Francis established himself at the Portiuncula.

## II. *Rivo Torto, novitiate of the Franciscan Apostolate.*

- a) Importance of the novitiate.
- b) St. Francis as master of novices.
  - 1. He teaches them the book of the Cross, of nature, and of conscience.
  - 2. He exercises them in the practice of religious virtues.
  - 3. He surrounds them with his paternal vigilance.
  - 4. He corrects their faults with firmness.
- c) The "Prima Schola" of the Order.
  - 1. Humble docility.
  - 2. Noble emulation.
  - 3. Filial confidence.
  - 4. Unalterable patience.

## III. *The whole world as the field of action for the Franciscan Apostolate.*

- A. The apostolate of speech.
  - a) First essays in missions.
  - b) Canonical approbation of the Franciscan Apostolate.
  - c) Foreign missions.
- B. The apostolate of prayer.
  - a) Francis clothes Clare with the Franciscan livery.
  - b) Clare and her daughters divinely associated with the Franciscan Apostolate.
  - c) Clare a faithful mirror of the Franciscan Ideal.
- C. The apostolate of good example.
  - a) Origin of the Third Order.
  - b) Influence of the Third Order from the religious, social, and political points of view.

## FOURTH PART: AL VERNA.

### *Consummation of the Seraphic Perfection.*

Jesus crucified achieves in St. Francis the divine resemblance.

## I. *In his spirit, by the gifts of contemplation.*

- A. Infusion of the gifts of contemplation.
  - a) St. Francis as a contemplative.
  - b) Al verna, his Tabor and his Calvary.
  - c) There he is filled to overflowing with supernatural gifts.
- B. Mystical contemplation.
  - a) Preliminary notions.
  - b) Definition of mystical contemplation.
  - c) Principles and effects of mystical contemplation.
- C. Mystical union or spiritual marriage.
  - a) It is the goal of contemplation.
    - Its threefold gradation:
      - 1. Simple union.
      - 2. The betrothal.
      - 3. Spiritual marriage.
  - b) Our Seraphic Father elevated to the mystical union.
  - c) Excellence of the mystical union.



II. *In his flesh, by the impression of the sacred stigmata.*

- a) Vision of Al Verna.
- b) Impression of the sacred stigmata.
- c) Marvellous effects of the stigmatisation.
  - 1. Community of goods with Jesus Christ.
  - 2. Anticipated glorification of his body.
  - 3. Prerogatives of original justice.

III. *In his heart, by the burning fire of seraphic love.*

- a) The heart of Jesus, hearth of the seraphic love.
- b) Thirst which this fire engenders in the heart of St. Francis.
- c) Conclusion. We also should be seraphim.

FIFTH PART: THE MOUNT OF PARADISE.

*Perpetuity of the seraphic perfection. Three means to assure it.*

I. Clarity of the Franciscan Ideal—*Mente lucidi.*

- a) It is resplendent in St. Francis decorated with the sacred stigmata.
- b) His most illustrious disciples have reproduced it faithfully.
- c) It is for us to perpetuate throughout the ages this noble heritage.

II. Heroism in action—*intrepidi hic sumus.*

- a) In what this practical heroism consists.
- b) This heroism is within our reach.
- c) It consists above all things in fidelity.

III. Fervor in prayer—*Semper fervidi . . . postmodum beati.*

Amen.

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# OUTLINE FOR A PROGRESSIVE COURSE IN ASCETICAL THEOLOGY

FR. RAPHAEL M. HUBER, O.M.C., S.T.D.

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Ascetical theology may be defined as the art of leading a good life. It is the scientific treatise of perfection, its obstacles, and means. Its object is to teach men how to become holy through the practices of a spiritual life by striving after perfection according to the words of Christ: "Be ye therefore perfect as also my heavenly Father is perfect."<sup>1</sup> The purpose of this paper is to suggest such an outline of a progressive course in ascetical theology as may serve best the accomplishment of this end.<sup>2</sup>

## Ascetical Theology Defined

Before approaching the topic assigned me, however, a few preliminary remarks in the form of a *declaratio theseos* seem appropriate and necessary. We are all aware of the fact that variances exist in the three branches of our Seraphic Order, yea within the Provinces of the same family, not only abroad but also right here in America. Some of these divergences are to be found in the very nature of the Franciscan Reforms, attempted or realized; others in the development of traditional tendencies; others finally in national ideals or territorial provincialisms. Allowing for all this it has been my purpose to arrive at some fundamental principles around which all other individual peculiarities or community predilections might revolve, or out of which other plans and schemes might eventually develop.

## Declaratio Theseos

Inversions of the order here suggested in one or several points will in no wise impede the general outline. Neither must the plan be so construed as to exclude other means of salvation while the subject matter of one or the other year is being expounded. While emphasizing the one we by no means wish to exclude the other.

The progressive course of ascetical theology here outlined is at

<sup>1</sup> Math. 5, 48.

<sup>2</sup> Cf. *Report of the Second Annual Meeting of the Franciscan Educational Conference*, Allegany, N. Y., pp. 101 ff.

its best only suggestive. Viewpoints will naturally differ in a subject so comprehensive and flexible as asceticism: so comprehensive, because in its final analysis it rests on the comprehensive doctrines of dogmatic, moral, and pastoral theology; so flexible, because on the one hand so adaptable to each individual's age, learning and vocation, and on the other so conformable to peculiar circumstances, development and traditions of whole communities.

Furthermore, what is said here applies to us primarily as Franciscans and is based on that which is common to us all, our Catholic Faith and our Seraphic Rule. The plan suggested is purely suggestive, as no one here present is vested with the authority to enjoin its adoption in our preparatory seminaries, novitiates or clericates. The best we can do is to recommend our plans to those in charge of the individual Institution or in authority over the whole Province.

I wish likewise to state that I had primarily our Order in America in mind; also that the term "seminary" is used in this paper to designate the preparatory seminary of our boys and young men before their entrance into the novitiate.

I have purposely avoided quoting *per longum et latum* books of reference lest I encroach on the domains of other papers on our program. I have taken the liberty of mentioning *en passant*, however, one or the other work, not as though it were the best to be had on the matter treated, but merely because being personally acquainted with it I can recommend it highly or because it might provide suggestions for other similar treatises.

I cannot say that I favor a text-book for ascetical theology excepting in philosophy and theology, and then only as a guide. There is such a wealth of ascetical books in Latin, German and English that no one book could ever comprehend all the excellent and beautiful thoughts contained in these numerous works.

Taking the *via purgativa*, *illuminativa* and *unitiva* as the basic principles of all religious life, I have endeavored to work out my paper in such a manner as to leave sufficient play for each of these degrees of sanctity in the various stages of the religious life here treated. Mysticism, as being alien to the scope of this paper, is not touched upon.

Finally, although venturing to give an outline for a progressive course in ascetical theology, we must always bear in mind that

holiness and sanctity, the end and purpose of ascetical training, can never be obtained through instruction only. Virtue consists in practice. Mere passive reception of imparted knowledge will avail little on the road to perfection. It was St. Bernard, I believe, who said that the way to hell is paved with resolutions never carried out. We must likewise bear in mind the words of the great St. Augustine, who said: "He that created thee without thy assistance will not save thee without thy co-operation." Hence it will always remain the correlative duty of the rector or prefect, master of novices or master of clerics to exercise vigilance over those committed to his charge. I do not mean by this police inspection. Character training should be accomplished as a result of interior conviction and a sense of personal honor, duty and responsibility. Since all, however, will not respond to the "honor system" or to conscientious responsibility, vigilance is of supreme importance lest by the gradual decline of discipline in a few the whole class and eventually the whole seminary, novitiate or clericate suffer. Following hard upon vigilance comes correction according to the norms laid down by Christ in the Scriptures, first private, then public.<sup>3</sup> Where kind correction fails the master will be obliged to use punishment and finally expulsion, as implied in the text of our Lord just quoted. It is better to throw out the bad apple than to allow the whole barrel to rot. Instruction, therefore, as implied in the expression "progressive course in ascetical theology," must be supplemented all along the line, from the first entrance of the boy into the seminary until the day of his ordination, by vigilance, correction, punishment, withholding from Holy Orders (known in some Seminaries by the word "clipping"), or finally, as a last resort, for the benefit of the whole community, by expulsion.

After these preliminary remarks I shall now proceed to give my "Outline for a Progressive Course in Ascetical Theology."

#### THE PREPARATORY SEMINARY

**Adolf Doss,**

Thoughts and Counsels for Young Men.

**Meschler,**

Das Leben Jesu für die studierende Jugend.

**Krieg,**

Der Geist des Konviktes.

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<sup>3</sup> Cf. Math. 18, 15-17.



Neudecker,  
Schola Religiosa.  
Guggenbichler,  
Instructio ad Vitam Seraphicam.

The preparatory seminary is the link that connects the world with the religious or priestly life. The boy leaves father and mother, sisters and brothers, home and school, associates or boyhood friends in order to dedicate his life to the cause of Holy Religion, that is, personal sanctification and the salvation of the souls of others. The idea of vocation is still vague and undeveloped. He has come to the preparatory seminary either on account of his own personal initiative as a result of divine grace and inspiration; or on the advice and encouragement of parents, teachers, or priests; or finally on account of the example of other seminarians, who at one time or other attended the same school, or whom he casually met. His very homesickness during the first few weeks of seminary life prove only too plainly how much he is still attached to the world. Coming from the world he brings the spirit of the world along with him. It is the purpose and object of the preparatory seminary to deaden, with the assistance of Divine Grace and the frequent reception of the Sacraments, this spirit of the world, and to convert it into the spirit of religion and the closer union with God and Mother Church.

The first stage of development, then, in the course of ascetical theology, will be the *via purgativa*, referring to the opposition between God and the world as expressed by Christ when He said, "Who is not with Me is against Me, and he that soweth not, scattereth";<sup>4</sup> and again, "No man can serve two masters. For either he will hate the one, and serve the other, or he will sustain the one, and despise the other. You can not serve God and mammon."<sup>5</sup> This spirit of the world has been well expressed by St. John, when he wrote, "Everything in the world is the concupiscence of the flesh, the concupiscence of the eye, and of the pride of life."<sup>6</sup>

Analyzing this spirit of the world more minutely, we shall find that, as it affects primarily the boy, it contains the following elements, more or less. First of all the effects of original sin, which can not be over-estimated in point of education or pedagogy.

<sup>4</sup> Math. 12, 30.

<sup>5</sup> Math. 6, 24; Luke 16, 13.

<sup>6</sup> 1 John, 2, 16.

"The imagination and thought of man's heart are prone to evil from his youth."<sup>7</sup> Those in charge of the seminary must be on the alert then, first to stem the tide of sinful passions that still remain in the human breast, even after the regenerative waters of Baptism have been poured over the soul of the child. These defects of character are aptly summed up by Fr. Kirsch in his *Catholic Teacher's Companion* (pp. 378 ff.), as laziness, lying, dishonesty, cheating, envy, jealousy, and curiosity. I should suggest, therefore, that the first year of the seminary life be devoted to the *via purgativa* as it bears relation to these and kindred defects and faults.

On the other hand, however, if the American boy—and it is he that we are now primarily considering—brings with him the spirit of the world into the seminary, he likewise brings into it many good qualities, natural to, and inherent in, the American youth; qualities in fact which, paradoxical as it may seem at first, far from being opposed to the religious state, to which the young seminarian aspires, are rather conducive to it. Thus, e. g., the love of liberty, the love of system and organization, the economizing of power by specialization, the daring courage and love of enterprise, the hatred of stagnation, and desire for improvement and progress, the perennial youthfulness and freshness, and continental spaciousness of outlook.<sup>8</sup> To this could be added the American youths' love for true sportsmanship on the playground, court, diamond or gridiron. The American boy brings with him his rich, generous, brave and ambitious nature. He scorns being second to anyone. Fr. James W. Donahue, C.S.C., said very truly last year on the occasion of the twenty-second Annual Meeting of the Catholic Educational Convention: "In tests of physical prowess, in running, jumping, in weight throwing, he laughs at the boys of other nations, . . . In the late World War no one dared question the bravery of the American soldier. He was almost foolhardy. For clash, for grit, for bull-dog tenacity, for quick thinking, for endurance, for all the qualities that make for the first-class fighting man, he has no peer."<sup>9</sup> It will be the duty of the seminary to spiritualize and supernaturalize these natural qualities by directing them into the channels of religious endeavor

<sup>7</sup> Gen. 8, 21.

<sup>8</sup> Cf. *America*, Vol. XIX, 1916, pp. 295-297.

<sup>9</sup> The Cath. Ed. Assoc. Pittsburgh, Pa., Meeting, 1926, p. 701.

and priestly sanctification. The study of the natural qualifications of youth and the adaptation of them in purging his soul from the faults mentioned above might well give an inspiration for topics to be treated during the second seminary year.

The third year of the ascetical training of the young seminarian could be devoted to such supernatural virtues of the *via purgativa* as penance, sorrow for sin, penitential works adapted to youth, self-abnegation, mortification of the intellect, memory and senses. Opposite passions such as self-will, self-love, temper, anger, impurity, disobedience, pride, human respect must be resolutely met and courageously encountered in the hope of final eradication. Even natural virtues and requirements such as gentlemanliness, etiquette, punctuality, exactness in keeping appointments, personal neatness, courtesy, affability and cheerfulness, discretion, self-reliance, courage, honesty, and a sense of humor, should be spiritualized by a good intention and performed in the spirit of self-abnegation and fraternal charity. I still recall how our regent in Innsbruck was wont to read to theologians a German book on etiquette replete with texts from Sacred Scripture. The observance of these established forms of good society will give many an occasion for self-denial and fraternal love.

The necessity of mortification as the *agere contra* so strongly inculcated by that master of the spiritual life, St. Ignatius of Loyola, was brought out very strongly last year at Pittsburgh by the Rev. John F. Fitzpatrick, of Sacred Heart Seminary, Detroit, Mich., in his article entitled, "Can We Improve the Ascetical Formation of the Seminarian?"<sup>10</sup> The living example of St. Francis, who so admirably imitated the Crucified God-man, should furthermore afford initiative to the Franciscan rector of the seminary to teach his young subjects desiring one day to wear the penitential habit of St. Francis, to mortify their senses, to do penance in their own little way for past sins, and especially to counteract self-indulgence, idleness, whims of fancy, and the vagaries of a vacillating mind; effeminacy, temptations against purity and bad example within and without the seminary walls. Through this spirit of penance he must steel himself against discouragement and despair, the spirit of idleness and laziness, softness of life and disinclination to work. In an address given a few years ago to the graduates of the University of Syracuse, Senator

<sup>10</sup> L. c., p. 694 ff.

Copeland of New York well said: "The trouble with the world to-day is not war, nor fear of war, but discontent born of idleness." Many young Americans to-day do not wish to work. This tendency of laziness, this idling away of precious time, this self-satisfaction, this egotistical air of self-sufficiency must be met energetically by means of the Franciscan spirit of humility, penance, and self-abnegation. Texts and passages to confirm these statements need not be adduced here. Any scriptural concordance will supply them in abundance. Let the one text that Christ inculcated and St. Francis had ever before his mind suffice: "If any man will come after Me, let him deny himself. Let him take upon himself his cross daily and follow Me."<sup>11</sup> Father Eymard, that eminent lover of the Blessed Sacrament, recently canonized, has well said, "To pray without doing penance, is to amuse one's self."

The fourth and succeeding years of the seminary life could and should be devoted to the *via illuminativa* and to the *via unitiva* through freedom from sin and union with God in perfect charity. By the *via illuminativa* ascetical writers primarily mean the practice of virtues. The fourth year should be devoted to the explanation and inculcation of all Christian virtues, especially those, however, which should be evidenced in the future Franciscan cleric and priest. The young Franciscan seminarian must be imbued with the spirit of prayer, love of truth, purity of mind, speech and action, love of God, devotion to the Sacred Heart, the Blessed Sacrament, and the Immaculate Conception, desire for the priestly and religious life, zeal for souls, inclination to solitude and retirement, meekness and fraternal charity, realization of a sense of duty and purpose of life; in one word, the inculcation of a Christian philosophy of life.

At this point of his education and training the adolescent seminarian is beginning to take a broader view of life. He is beginning to lay off the things of childhood. He is gradually becoming a man, and wants to be regarded as such. "No phase of character training is more interesting," writes Fr. Kirsch, "or more important than the education of the adolescent."<sup>12</sup> Adolescence is a fascinating period of life; it is likewise the most critical. Temptations of the flesh, more or less dormant until this stage of

<sup>11</sup> Luke 9, 23.

<sup>12</sup> L. c., p. 338.



seminary life, now begin to molest the young more than ever. He begins, like St. Paul, to realize that there is another law in his members lusting against the spirit. The occasional intercourse with the world, especially the days of vacation, will be for many a young man a dangerous occasion and temptation to abandon the religious and priestly life and even to discontinue entirely his higher studies. Here is the time for vigilance on the part of the rector and pastor; now the time for prudence, discretion, and timely warning on the part of the confessor.

The fifth and sixth years of the seminary should be devoted to the fostering of vocation and in a special manner to the looking forward toward the entrance into the novitiate. I say in a *special manner* because this thought of embracing eventually the religious state must run through the whole seminary life. Everything must lead up to it; everything brought into harmonious conjunction with it. Instructions could be held treating of the merit of the religious and the dignity of the priestly state. The instructor could expatiate on the advantages of the religious life, as summed up by St. Bernard when he writes: "In the religious state man lives more purely, he falls less frequently, he rises more quickly, he receives more abundantly graces, he lives in greater peace of soul, he dies more hopefully, he is purified more speedily, he is awarded more abundantly." The fruit of the last year of seminary life must be the unalterable determination to bid a final adieu to the aspirations and professions of the world, to family ties and personal achievements, and to consecrate one's self irrevocably to the service of God and the salvation of immortal souls. The young man now more than ever will lean on his rector for advice, on his confessor for direction. Both must have gained his confidence so that he can speak to them openly and confidently, and reveal to them the innermost secrets of his heart. They in turn must have only the eternal interest of the young man in view, not the temporal advantages of their community; not quantity but quality must count; not natural talents but a divine calling; not wishes of father or mother, but free choice and personal conviction. During this last year the instructor in asceticism should give a treatise on the signs of vocations,<sup>13</sup> so that "No one but he that is called like Aaron" presume to take the final step;

<sup>13</sup> Cf. F. X. Lasance, *Thoughts on the Religious Life*, ch. IX.

whereas on the other hand no one really called dare refuse to grasp the hand of God extended to receive him.

The last year may be a time of great interior struggle for the one or the other. Here guidance is more important than instruction. The young man needs some one to lead him through the darkness of doubt, temptation, and vacillating indecision to stability, determination, and final victory. The young man must graduate from the seminary with this determination in mind: "This fall I shall enter the novitiate"; and with this prayer in his heart: "God grant that I become a good religious and a worthy priest." This final determination of mind, this fervent aspiration of heart on the part of the graduate should be the fruit of the progressive course in ascetical theology in the seminary as I have tried to outline.

### THE NOVITIATE

Of all the stages of ascetical development no one presents less difficulty for a progressive course than—strange to say—the Novitiate. Due to its essential importance in the Religious Life, the course to be followed has been clearly defined either by Canon Law, our Holy Rule, the Constitutions of the various Franciscan Branches, or by its very nature. The Code has excellently set forth the course to be pursued in the novitiate. "*Annus Novitiatus debet sub disciplina Magistri hoc habere propositum, ut informetur alumni animus studio regulæ et constitutionum, piis meditationibus assidueque prece, iis perdiscendis quæ ad vota et virtutes pertinent, exercitationibus opportunis ad vitiorum semina radicitus extirpanda, ad compescendos animi motus, ad virtutes acquirendas.*"<sup>14</sup>

A brief analysis of this Canon will inform the master of novices of the matter to be pursued during the novitiate. First of all the mind of the novice should be imbued with the spirit of the Rule and the Constitutions. This implies that the novices translate the Rule and Constitutions and that they become acquainted with their contents, purpose and extent. Then the master must teach them how to pray and how to meditate. "*Domine, doce nos orare.*"<sup>15</sup> Any system of meditation may be advocated by the master. The principal thing

<sup>14</sup> Can. 565.

<sup>15</sup> Luke 11. 1.

is to speak to God in pious affections; to get a religious topic before the mind, deduce a suitable conclusion and make the firm resolution of putting it into effect. The novices must be taught to foster the spirit of prayer and interior recollection. The Germans express this very appropriately by the words *Gebetsleben* and *Innerlichkeit*. The man of God must be a man of prayer. The religious must have learned to foster the inner life, the life of prayer, the hidden life, the life of Mary at the feet of Jesus. The more he recedes from the world through the putting off of the old man,<sup>16</sup> so aptly symbolized by the divesting of the secular attire and the investment with the religious habit, the more will he enter into this hidden sanctuary of union with God through prayer and mystic union.<sup>17</sup> Thirdly, the master should teach his novices the Catechism of the Vows,<sup>18</sup> explaining the significance, nature, obligations and consolations of voluntary poverty, chastity and obedience. Fourthly, he should instill into their minds the obligation of practicing virtues. I think the novitiate an excellent place to enjoin on the novice the practice of what might be styled the Franciscan virtues of simplicity, humility, poverty, retirement, penance, self-abnegation, the spirit of joy, peace, love of Jesus Crucified and the Sacred Heart, devotion to the Eucharist, the Holy Name of Jesus, and veneration of Mary, especially under the title of her Immaculate Conception.<sup>19</sup> Fifthly, the master will teach the novices to detect their vices and give them the means of over-coming them, "exercitationibus opportunis ad vitiorum semina radicatus extirpanda."<sup>20</sup> He will finally instruct them how to regulate their exterior conduct and to curb the evil tendencies and inclinations of their hearts so that, fitted out with all instructions as regards the Franciscan norm of life which is that of the Holy Gospel, they may prepare themselves for the eventual profession of vows and the salvation of souls in the priesthood.

The year of the novitiate is to be devoted entirely to the spiritual and interior life of the novices. For that reason, if priests, they are not to preach, to hear confessions, nor to exercise other

<sup>16</sup> Eph. 4. 22.

<sup>17</sup> Cf. *Innerlichkeit* by Chautard, O.Cist., translated into German by Aloysius Wenniger, O.Cist., Abt. von Schlierbach, München; Tissot, *The Interior Life*.

<sup>18</sup> Cf. Cotel, S. J., *Catechism of the Vows*.

<sup>19</sup> Cf. Felder-Bittle, *The Ideals of St. Francis*, Benziger Bros., New York.

<sup>20</sup> Cf. Tissot, *Profiting by our Faults*, Prop. of the Faith, New York.

priestly functions involving the care of souls; neither are they to devote their time in a regular course, *dedita opera*, to the study of the letters, sciences and arts.<sup>21</sup> In place of pursuing studies of this kind the novices should learn to recite the Breviary properly and intelligently, translate its beautiful hymns, psalms and lessons; be instructed in the ceremonies of the Church, and devote every day a certain period of time to spiritual reading from a book to be approved by the Master. I would recommend in a particular way the reading of the lives of Franciscan Saints; also such Franciscan works as the *Fioretti*, *Speculum Perfectionis*, *Stimulus Amoris*, the works of St. Bonaventure, etc.

In order that all this might be attended to properly, Mother Church prescribes that the master of novices be a priest at least thirty-five years old, ten years professed, and conspicuous for his prudence, charity, piety, and religious observance.<sup>22</sup> Both he and his *socius* are to be exempted from all charges that might impede the care and government of the novices. With the exception of the ordinary and extraordinary confessor,<sup>23</sup> no one else is to direct the training of the novices.<sup>24</sup>

It seems superfluous to have a text-book for ascetical theology in the novitiate. Everything is determined by Law. Let the novice master adhere strictly to the requirements of the Code. He may even find the one year novitiate too short a space of time in which to cover even the prescribed matter.

## THE CLERICATE

### A. PHILOSOPHY

Tanquery,

Manuel de l'Ascetique et Mystique.

Morotius,

De Vita Spirituali.

De Lehen,

The Way to Interior Peace.

Elliott,

The Spiritual Life.

Scaramelli,

Geistlicher Führer. Regensburg, 1901. Translated into English by  
Monsignor Stockmann, Manual of Christian Perfection, Hollywood,  
Calif.

Mutz,

Christliche Aszetik.

<sup>21</sup> Can. 565, No. 3.

<sup>22</sup> Can. 559, No. 1.

<sup>23</sup> Can. 559, No. 3.

<sup>24</sup> Can. 561-566.



We can divide the clericate into two periods, the two or three years spent in philosophy, the four years in theology. When the novice takes the vows of Holy Religion he at the same time implicitly obliges himself to strive after perfection. St. Thomas expressly teaches this when he says: "One that enters upon the religious life is not obliged to have perfect charity, but he must endeavor to attain perfect charity";<sup>25</sup> and St. Bernard says: "A ceaseless effort and continued striving to become perfect is accounted perfection."<sup>26</sup>

The novice has obtained a general idea of perfection during the novitiate. Now, however, that he has become a cleric, he must know more explicitly and in detail just what this obligation of striving after perfection means to him; what duties it imposes; what means are given him to attain it; what cares it implies; what obstacles one will encounter in the pursuit of it. Hence it logically follows that the first years of the clericate, say the years of philosophy, be devoted to the topic of Christian perfection. The master of clerics will find an excellent guide in Msgr. Stockmann's *Manual of Christian Perfection*, translated from the original of Rev. J. B. Scaramelli, S.J. (Hollywood, Calif.).<sup>27</sup>

The years of philosophy could be devoted to the nature and idea of perfection; its relation to charity; the three degrees of perfection and the means of acquiring it. Scaramelli gives ten such means, viz.: 1) the desire of perfection as opposed to tepidity; 2) the guidance by, and confidence in, a good director. *Per transenam* I might refer here to the Sulpitian method of having the students select a director whom they are free to approach in their difficulties, temptations and obstacles. 3) Spiritual reading. The master of clerics will choose or select the book the cleric is to use. A definite time must be set aside for this important means of perfection and due vigilance used to see that this precious time be not devoted to other matters, not even to studies. 4) Meditation. Although this means of advancing

<sup>25</sup> 2, 2 q., 189, art. 2.

<sup>26</sup> Cf. *Tyrocinium Relig.*, p. 189.

<sup>27</sup> Cf. also Bellecius, *Solid Virtue*, Benziger Bros., New York; Giles Bartscherer, *Tyrocinium Religiosum, or School of Religious Perfection*, done into English by Vincent Huber, O. S. B., Abbot of St. Bede Abbey, Peru, Ill.; A. Divine, *A Manual of Ascetical Theology*; Giraud-Thurston, *Spirit of Sacrifice*, Herder.

in perfection has been treated according to our scheme in the novitiate, more detailed explanation and earnest inculcation of the important rôle that it plays in religious life, especially the Franciscan method, will be most appropriate, all the more so since Canon Law explicitly imposes meditation as a personal duty to be performed by all clerics.<sup>28</sup> 5) Vocal prayer, its necessity, its qualities, its exercise in the various devotions and parts of the day. Ejaculations and pious aspirations, especially those indulged by Mother Church, should be taught. The proper recitation of the Divine Office—its antiquity, beauty, and excellence containing as it does the very word of God, the teaching of the Fathers, the Doctors of the Church, and the Lives of the Saints. Many conferences could be devoted to this all-important subject of the Breviary which is to become the lifelong *vade mecum* of the cleric and priest. 6) Contemplation, its essence and value in the spiritual life, especially in the study of God's perfections and the mysteries in the life of Our Lord, the Blessed Mother and the Saints. A short exposition of the various attributes and perfections of God would go well in hand with the corresponding treatment of these same subjects in the *Theodicea*. 7) The Presence of God as a means of avoiding sin and increasing in charity. 8) Frequent Confession as a means of obtaining greater purity of heart. Qualities of a good confession. Sorrow for sin. Attrition. Contrition. Firm Purpose of Amendment. 9) Daily examination of conscience, explicitly required by the Code.<sup>29</sup> General Examen. Particular Examen. 10) The Holy Eucharist. Holy Communion. Full realization of Its significance. Active, lively faith in the Real Presence. Preparation before, and thanksgiving after Holy Communion. Means of avoiding that detestable bane of Religion, routine Communion. Frequent and daily Communion according to the norms laid down by Pius X. in his memorable decree of December 20, 1905, on this august subject. Fruits of the worthy reception of Holy Communion as mentioned by the Council of Trent and more fully explained by the Catechism of the Council. Detestation and fear of sacrilegious Communion. Spiritual Communion. What an abundant source and inexhaustible fountain of matter to be treated during the two years of philosophy!

Conference after conference should be devoted to the Blessed

<sup>28</sup> Can. 125, No. 3.

<sup>29</sup> Can. 125, No. 2.

Sacrament. Besides treating of these matters the master of clerics should see to it that his clerics often make visits to the Blessed Sacrament, the first thing in the morning, the last thing at night. Let him remind them of the pious practice of St. Francis and the early Friars, of saluting Christ in the churches, even if seen only from a distance, or from a mountain top, while they prayed: "*Adoramus te Christe, hic et in omnibus ecclesiis totius mundi quia per crucem tuam redemisti mundum.*" Benediction with the Blessed Sacrament. The Holy Hour. You will notice how in this as in the other matters treated I always inculcate the practical side of what I advise the master to teach. Mere theoretical treatment may be looked upon as a loss of time, but when the practical application of what has been taught is repeatedly inculcated and with due sanction enforced, the course outlined must in time become productive of much good. 11) The devotion to the Blessed Virgin Mary. Her Immaculate Conception and Franciscan love of this prerogative. How did not our forebears defend it as they prayed to the Queen of the Friars Minor: "*Da mihi virtutem contra hostes tuos*"? The Rosary; <sup>30</sup> its excellence. The Franciscan Crown. Its indulgences. 12) Finally, devotion to the Saints and Angels, to St. Michael, after the example of our Seraphic Founder who spent every year forty days in preparation for his Feast and during which he received his sacred stigmata at Alverna; then the devotion to all the Angels (*Portiuncula*), especially our Guardian Angel. The devotion to St. Joseph, the Apostles, Martyrs, Confessors, Virgins and pious women, but especially our own Franciscan Saints and Blessed, of all three Orders. Our clerics should become familiar with their lives, know their merit and be inspired to emulate their virtues. At an opportune time the nature, value and benefits of the annual retreat and the monthly recollection might also be explained. This, then, could form the list of topics to be treated during the years of philosophy. Indeed, a veritable mine of precious gems and spiritual treasures as means of obtaining the end of our religious life—religious perfection.

## B. THEOLOGY

God demanded of the priests of the Old Law that they be holy. "*Sancti estote quia ego sanctus sum.*" <sup>31</sup> This sanctity is to be

<sup>30</sup> Can. 125, No. 3.

<sup>31</sup> Lev. 19, 2.

the fruit of personal sanctification. "Sanctificamini et estote sancti, quia ego sanctus sum."<sup>32</sup> God does not demand less of his priests in the New Law. On the contrary, as superior as is the Dispensation of Grace over the Bondage of the Law, so surpassing must be the purity, holiness, and sanctity of the priest of the New Law when compared with that of the priests of the Old. In fact, Christ fairly demands that "we be perfect, as also our heavenly Father is perfect";<sup>33</sup> and St. Paul exhorts us "to be imitators of him as I also am of Christ." The New Code leaves no doubt on this question when it demands, "Clerici debent sanctiorem prae laicis vitam interiorem et exteriorem ducere eisque virtute et recte factis in exemplum excellere."<sup>34</sup> It furthermore prescribes that, "Toto studiorum curriculo religiosi committantur speciali curae Praefecti seu Magistri qui eorum animos ad vitam religiosam informet opportunis monitis, instructionibus atque exhortationibus."<sup>35</sup>

Pius X. finally exhorts the priest to "live so saintly a life that the faithful looking upon him may see in him, as in a mirror, an example to imitate."<sup>36</sup>

The final lap on the goal to the priesthood must be intensely devoted to *personal* sanctification so that on the day of his ordination the young priest be an "alter Christus" not only through the communication of Christ's ministry; the participation in His power and the preaching in His name, according to the words of the Apostle, "Pro Christo enim legatione fungimur, tamquam Deo exhortante per nos,"<sup>37</sup> but also and especially through the imitation of Christ's life, sanctity and perfection, for which reason the same Apostle exhorts "ne in vacuum gratiam Dei recipiatis."<sup>38</sup>

After having learned in philosophy the nature of perfection as will be required of the religious and priest, as also the means to acquire it, the course in ascetical theology should continue the treatise by showing what obstacles the aspirant to the religious priesthood will meet on his journey to perfection. These obstacles will come from his very nature, for man is his own enemy. His nature has been vitiated by the sin of our first parents, "*spiritus*

<sup>32</sup> Lev. 20, 7.

<sup>33</sup> Math. 5, 48.

<sup>34</sup> Canon, 124.

<sup>35</sup> Can. 588.

<sup>36</sup> Cf. Cath. Ed. Convent., Pittsburgh Meeting, 1925, p. 695.

<sup>37</sup> 2 Cor. 5, 20.

<sup>38</sup> 2 Cor. 6, 1.



*quidem promptus, caro autem infirma.*"<sup>39</sup> These obstacles will come from the world, for although the religious has spiritually left the world, physically he is still in the world, and although not of the world he still comes repeatedly in dangerous contact with it. Worldly allurements will be a constant menace to his spiritual progress, yea, to his vocation, if not ultimately to his very salvation. These obstacles will be the assaults of Satan, not indeed directly as in days of old, through obsession, but indirectly through temptations, concupiscence of the flesh, sensual appetites, illusive phantoms, alluring representations or vain promises which flatter the evil inclinations of the soul, heart and body and eventually, "if it be possible, even seduce the elect." The first year of theology, then, could be most fittingly devoted to the obstacles of Christian perfection. The master of clerics or instructor in ascetical theology could treat in this year such topics as:

The sensual appetites in general and the senses individually—

1. Touch—its propensity to the awakening of lust and its dire satiation. Contrary remedies, such as vigilance, penances and mortification.

2. Sense of taste, and such sins as gluttony and intemperance with a corresponding tract on their antidotes, fasting and abstinence.

3. Sight. Temptations arising from the lack of the custody of the eyes; the virtue of modesty.

4. Smell and hearing. Defamation; detraction; calumny; slander; the unbridled tongue; uncharitable conversations; merciless gossiping.

5. The passions of the soul; not necessarily a source of evil, but at times, if properly bridled and prudently used, a means of great good.

6. The love of riches. The opposite spirit of poverty, according to the ideals of our Seraphic Founder.

7. Presumption, ambition and vainglory.

8. Love of parents and relatives; particular friendships: affections of the heart, especially towards persons of the opposite sex.

9. Temptations of the devil.

10. Scruples.<sup>40</sup>

<sup>39</sup> Math. 26, 41.

<sup>40</sup> Cf. *Way of Interior Peace*, Lehman.

After having learned in the first year of theology to combat the obstacles against sanctification, the theologian should be instructed more extensively in the second year on the virtues that he must practise and cultivate. I say "more extensively," for virtue must necessarily be practiced from very youth, from the beginning of man's turning from the world and converting to God.

The second year of theology could be devoted to the treatise of the virtues, cardinal and moral; hence:

1) Prudence; 2) justice; 3) fortitude; 4) temperance; 5) humility; 6) patience; 7) meekness; 8) religion; 9) devotion; 10) obedience; 11) veracity; 12) gratitude; 13) liberality; 14) affability; 15) chastity; 16) poverty; 17) perseverance.

The third year of theology could be devoted to the theological virtues of faith, hope and love of God; conformity to the will of God; love of neighbor; love of enemies; patient suffering of injustice; humiliations and affronts; sufferings; spiritual aridity. Finally the corporal and spiritual works of mercy and the Eight Beatitudes, as they affect the priest, could be treated very profitably.

The fourth year, the most important of all, should be devoted primarily to the practice of the priestly virtues, and the final preparation for the worthy reception of Holy Orders. Even in the preceding years of theology, as the time for Tonsure, for Minor Orders and the two Major Orders approaches, the master of clerics will not fail to instruct his ordinandi on the nature of the respective order they are about to receive.<sup>41</sup> A detailed explanation of the dignity, duties and responsibilities of the Priesthood, as contained in the *Ritus Ordinationis*, will be important in the final year of theology. The master of clerics will find the matter of the Priesthood so amply treated in such works as *The Ambassador of Christ*, by Cardinal Gibbons; *The Eternal Priesthood*, by Cardinal Manning; *Jesus Living in the Priest*, by Millet-Byrne;<sup>42</sup> that it would be useless for me to give a detailed description of the many subjects to be treated during this last year.

<sup>41</sup> Cf. Carbone, *Praxis Ordinandorum*, Turin, 1919.

<sup>42</sup> Cf. also O'Neill, *Priestly Practice*, *Clerical Colloquies*, *Sacerdotal Safeguards*; Vaughan, *The Minister of Christ*; Hettinger, *Timothy or Letters to a Young Theologian*; Arvisenet, *Epitome of the Priestly Life*; St. John Chryst., *De Sacerdotio*.

Let the Code again be our guide.<sup>43</sup> The ceremonies of the Mass, their significance, beauty, and obligation should be commented on and explained; the prayers of the Mass should be analyzed; the mystical signification of each action expounded.<sup>44</sup> Furthermore the devotion to the Sacred Heart, the Blessed Eucharist and lively faith in the Real Presence should again be inculcated lest, "*quotidiana vilescant.*" Conferences should be given on such topics as: The Priests' Eucharistic League; Zeal for Souls; and Home and Foreign Missions; Profitable Occupation of Time; Parish Duties; Loss of Valuable Time; Avocations and Hobbies; Literary Activities; Practical Norm of Priestly Living.

If this proposed course of ascetical theology is followed from the entrance into the preparatory seminary until the day of ordination, I believe every important and useful phase of Christian, Religious and Sacerdotal life will have been touched upon, properly explained, and conscientiously inculcated. Let the student attend faithfully this course in ascetical theology, which should find a place in the regular curriculum and should occupy from one to two hours a week, and even more during the novitiate.<sup>45</sup> If under prudent direction, due vigilance, salutary admonition, charitable correction, and, when necessary, with appropriate punishment, he has put the lessons taught into the practice of his daily life, as opportunity invites or occasion demands, I do not doubt but that, humanly speaking, the young priest will be a finished ascetical product when he stands before the bishop on the day of his Holy Ordination or reads his First Mass in the happy assembly of parents, relatives and friends. As a ministering angel, a second St. Francis, an "alter Christus," he would then with the grace of God be prepared to fulfill the sublime ministry entrusted to his young soul. At any rate, if this course as outlined is conscientiously adhered to, the Superior on the day of the ordination, when questioned by the Bishop, "*Scis illos esse dignos*" will be able truthfully to respond, "*Quantum humana fragilitas nosse sinit, et scio, et testificor ipsos dignos esse ad hoc onus officii.*"

A final word about our Lay Brothers.

<sup>43</sup> Cf. Canon, 124, 144; especially however, Canon. 138 and Canons 592-612.

<sup>44</sup> Cf. Bona, *Sacrificium Missae*; Gühr, *Das Hochhl. Messopfer*.

<sup>45</sup> Can. 588.

## LAY BROTHERS

Lay Brothers in our American Convents are needed not so much for economic reasons and financial advantages, as erroneously seems to be the opinion of many a religious Superior, but rather because they form part and parcel of the Franciscan life from its very founding. We must never forget that the early Friars were predominantly lay brothers, that many of our Saints and Blessed were never ordained, that St. Francis himself was not a priest. Lay brothers are a valuable spiritual asset to every religious community in general and the individual friary in particular. They help preserve the community spirit through their attendance at the spiritual exercises of the day. They are usually the first in the Chapel in the morning; the last to pay a visit to the Blessed Sacrament at night. Someone has justly said, "When there are lay brothers around, we priests must be on our guard"; and recently a Provincial found much consolation in the thought that while the Superior of a certain Convent had to be absent from his Community to conduct a retreat, the young priests would keep up the religious practices during his absence on account of the presence of the lay brothers. Lay brothers form quite often the balance of power in a House; they are a happy medium between Superior and his clerical subjects. For that reason we must encourage vocations to the Brotherhood, provide amply for their spiritual instruction and prepare them conscientiously for their vows and profession of the Rule.

What must, and can we do for the spiritual education and training of our lay brothers? The Code, besides demanding that they receive the same instruction as the novices,<sup>46</sup> also prescribes that a special instruction on Christian Doctrine be given them at least once a week. "*Conversi praeterea diligenter in christiana doctrina instituantur, speciali collatione ad eos habita semel saltem in hebdomada.*"<sup>47</sup> Furthermore, although the lay brother novices may attend within the religious community to the duties of lay brothers, they are not to act as a principal brother in charge of the various workshops, for instance, and only in so far as such work does not interfere with the exercises prescribed for them in

<sup>46</sup> Cf. above and Canon 565 no.1.

<sup>47</sup> Can. 565, no. 2.



the novitiate.<sup>48</sup> Commenting on this Canon, Charles Augustine, O.S.B., justly remarks: "Work may be prayer, indeed; but manual labor, if it takes the place of the prayer and religious exercises prescribed for novices, is not a substitute for holy practices, nor an incentive to religious fervor."<sup>49</sup> Lastly, the Code prescribes that for the lay brother novices a special place be set apart.<sup>50</sup>

What shall we do for the religious instruction of our lay brothers and what place shall it occupy in the curriculum of ascetical theology? The Code prescribes that the "Conversi," or lay brother oblates, as they are sometimes styled, live as postulants for at least six months before they be admitted to the novitiate, either in the novitiate or in another religious house, "in qua disciplina secundum constitutiones accurate servetur sub speciali cura probati religiosi."<sup>51</sup> Therefore someone is to be appointed to have special charge over them. Being "neo-conversi" from the world, this instructor must at least once a week, and if feasible should more frequently, instruct these postulants first of all in Christian Doctrine.<sup>52</sup> For this catechetical instruction he could go through any approved Catechisms with appropriate comments, examples and exhortations, raising or lowering the standard of thought according to the status, talents and education of the postulants.<sup>53</sup> This is likewise in accordance with our Holy Rule which prescribes: "Ministri vero diligenter examinent eos de Fide Catholica, et Ecclesiasticis Sacramentis, et si haec omnia credant, et velint ea fideliter confiteri, et usque in finem firmiter observare."<sup>54</sup> For the religious instruction of these postulants the master of the postulants could follow the same line of topics as outlined for the young seminarians in the earlier part of this paper. In the novitiate, lay brothers and clerical novices could receive the identical instructions in the same classroom, from the master of novices. Why not? Canon Law demands the same course for both. Why should we make an exception? In order

<sup>48</sup> Canon 565, no. 3.

<sup>49</sup> Commentary on Canon Law, III, p. 241.

<sup>50</sup> Canon 564.

<sup>51</sup> Canon 540.

<sup>52</sup> Canon 565, no. 2.

<sup>53</sup> Cf. Spirago-Clark, *The Catechism Explained*, Benziger Bros., New York; Callan, *Illustrations for Sermons and Instructions*, Wagner, New York.

<sup>54</sup> Chapter 2.

to follow the master's explanations more easily, however, each one should be provided with a translation of the Rule in the vernacular. After they have taken the simple vows the lay brothers should not be neglected. If stationed with the clerics, they could attend the lectures in ascetical theology with them at least for the first three or four years until they have taken their solemn vows. If this be questioned as unfeasible or impracticable, let the superior personally or through another Father appointed by him, do the work. At the very least let the superior provide a book for spiritual reading and arrange the obligatory spiritual exercises of the day in such a manner that the lay brothers at the hour set can conveniently leave their work and congregate with the other Friars in the accustomed place. The lay brothers should likewise be free on Sunday morning to attend Mass where a sermon is given. Perhaps it might likewise be arranged that in an inconspicuous place they attend the conferences given to the Third Order.

In concluding this topic of my paper be it permitted to me to warn the Superiors of the serious responsibility they have in looking after the spiritual advancement of all the Friars under their charge, primarily those, however, who because they come less in contact with books and study, need spiritual attention, all the more—our lay brothers.

In bringing this paper to a close, I would again advise that, roughly speaking, the preparatory seminary be devoted to the Christian virtues; the novitiate to the Franciscan virtues and devotions; philosophy to the religious virtues; and theology to the theological and priestly virtues; together with such phases of the spiritual life as age and progress in Religion demands, so that in the eternal interest of the professed lay brother and the newly ordained Franciscan priest we shall have covered everything that should make for appropriate holiness and befitting sanctity. If a progressive course of ascetical theology, such as I have attempted to outline, were conscientiously adhered to, God alone, I believe could measure the inestimable good it would bring to individuals and the community at large. As a fruit of this conference may I plead with the Very Rev. Provincials that where a course in ascetical theology has not as yet been introduced as the Code prescribes, that such a course of at least one or two hours a week be inserted into the regular cur-

riculum in the future. If this is once done, and a good instructor provided, all else will easily follow.

I believe I can close this paper in no more better manner than by quoting the exhortation of our Holy Father:

“Magna promissimus,  
Majora promissa sunt nobis:  
Servemus haec,  
Suspiremus ad illa.”

“Fratres dum tempus habemus operemur bonum.”<sup>55</sup>

## DISCUSSION

**FR. PIUS KAEELIN:**—My referring to a paper which was read at the second annual meeting of the F. E. C. six years ago, may be considered an unwarranted harking back to something which is foreign to the discussion of Fr. Raphael's remarkable essay. But I should rather incur the risk of getting away apparently from the subject on which he so ably discoursed than omit calling the attention of this meeting to Fr. Sebastian Erbacher's excellent handling of a problem which, I presume, really gave the primary impetus to the present discussion.

In the course of his splendid observations on “The ascetical element in the training of our clerics,” Fr. Sebastian courageously flung out the gauntlet before his confrères, when he addressed to them the significant question: “What study could be more necessary, more important, more useful, or even more delightful to our clerics aspiring to the sacred priesthood, than the study of ascetical theology” (Report of Second Annual Meeting, p. 102).

Fr. Sebastian stated in his paper: “It is a comparatively easy task to prove the necessity and importance of a thorough ascetical training for our clerics. The task is not so simple when we set ourselves to laying down definite plans as to his training” (l. c. p. 108). Nobody, who has given the matter some thought, will deny this.

Finally, when touching upon the question: “What method of teaching ascetical theology?” he makes a number of recommendations, which may appropriately find a place here, as being helpful in our attempt to solve the problem stated on the program in the words: “Shall we use a text-book in ascetical theology?”

Obviously, this latter question will admit of no apodictical, a priori, solution. Both the history of philosophy and theology furnish evidence a-plenty of the indisputable fact, that the theoretical as well as the practical sciences have been successfully taught with and without the aid of text-books. There is no need of instancing, in this connection, the eminently practical didactic methods employed by Socrates and other Greek philosophers, nor of pointing to the success that crowned the pedagogical efforts of the great Christian teachers prior to the glorious days of the classical mediaeval text-books: the Summae of Alexander of Hales and St. Thomas Aquinas. It

<sup>55</sup> Gal. 6, 10.

would be unreasonable, therefore, to question the soundness of the method of teaching without a text-book. But in spite of this, it has become the vogue to-day to employ text-books in practically all branches of learning in undergraduate schools. I should like to put forward here some of the reasons which, in my humble opinion, make it imperative to place a text-book of ascetical theology into the hands of our clerics. I am gratified to be able to refer, with due acknowledgment, to Fr. Sebastian's timely suggestions anent the subject of ascetical training in our clericates.

(1) In the first place, ascetical theology is a branch of practical theology. Now, there does not seem to be any good reason for not using a text in ascetical theology if we do so in all the other branches of theology. Hardly any undergraduate school of theology would dispense with the use of a text-book in the branches commonly taught there, and it may be asserted, without fear of contradiction, that, generally speaking, the text-book system has superseded the lecture system in these schools. I believe, therefore, that Fr. Sebastian is right when he says: "Much good could be gained by placing a good text-book in the hands of the clerics" (l. c. p. 111).

(2) Our students are so accustomed to a text-book in all the philosophical and theological disciplines, that they would undoubtedly find it inconvenient and irksome if they had to resort to tedious note-taking in their study of ascetical theology. Note-taking is necessary, of course, even if a text-book is used. But in that case it plays a supplementary, even though important, rôle. However, if it is the exclusive means of study at the cleric's disposal, the branch of study in question is easily liable to become distasteful to him. Those of us who have had occasion to acquire a knowledge of any branch of study in this manner will recall the many obvious drawbacks of the system. It is true, we do not expect the post-graduate professor to employ a text-book, but when there is question of imparting to his pupils the essentials of any science, the teacher will usually find a text-book much more serviceable.

(3) I am inclined to believe, furthermore, that whatever disadvantages are connected with any course of theology which does not include the use of a text-book, will make themselves felt a fortiori in the ascetical course, because the average student—not excepting the average cleric—has many vague notions of the matter treated in ascetical theology. Now, if we do not give the student a text there is great danger of his never supplementing his meagre knowledge of things ascetical and mystical and of his failing to supply the unavoidable insufficiency of even the best class-lecture or spiritual instruction. At any rate it would seem too hazardous to "take a chance" on the cleric's making a more or less voluntary study of ascetical theology. The branch is too important to permit us to make its study hypothetical and doubtful. Perhaps Fr. Sebastian had something like this in mind when he said: "I do not think that mere pious exhortation, or less pious fulmination, will accomplish the desired end. We teach no science in this fashion" (l. c. p. 111).

(4) A text-book in ascetical theology is necessary chiefly because it is imperative that the cleric acquire clear and distinct ideas of the various matters with which this science is concerned. Otherwise he will be seriously handicapped later on when called upon to act in the capacity of a safe guide of the souls that will be entrusted to his spiritual care. We cannot get along without clear ideas in any branch of theology. How much depends on clear thinking in the study of any branch! And how serious the harm that may be done if a clerical student has failed to get a thorough grasp of its principles! We should not dream of letting the student acquire his knowledge of moral theology merely from a more or less jumbled stack of notes made



in the class-room; why then should we advocate a similar method in ascetical theology?

(5) Add to this, that ascetical theology may be considered, to a great extent, the positive counterpart of moral theology, and the need of a good text-book will become still more apparent. Fr. Pruemmer justly takes those moralists to task who, "while neglecting the discussion of the virtues, devote all their energy to the enumeration and distinguishing, weighing and measuring of sins, so that for them moral theology is nothing else but a catalog of sins" (Manuale theol. mor. I. Prologus).

Now, if moralists of to-day insist too one-sidedly on treating the infringements of the moral code, ought we not to welcome an orderly presentation of just that matter which is wanting in the ordinary moral text-book? And would not a brief but comprehensive manual of ascetical theology fill a real lacuna in the theological curriculum? Again, would not the "codex peccatorum" thus be happily supplemented by the "summa virtutum"?

(6) Fr. Sebastian furthermore says: "Even if our clerics will never be raised to the heights of mysticism themselves, they must at least be well grounded in the essentials of mystical theology for the good of the souls one day to be entrusted to their care" (l. c. p. 106). It cannot be gainsaid that definite rules for the guidance of souls striving after perfection must form part of the priest's thesaurus of practical knowledge. There is even greater need of this in the case of the priest-religious, because he is more apt to be called upon as confessor in religious houses than the secular priest. Hence a thorough acquaintance with ascetical and mystical theology would seem necessary for our clerics. We have our *Homo Apostolicus* of St. Ligouri, our Schieler-Heuser, *Theory and Practice of the Confessional*, our Reuter, *Neo-Confessarius*, and similar works, which carefully guide the priest in the ministry of confessions of ordinary Christians: why then should we deem it unnecessary for the priest to have at hand a good manual of ascetical and mystical theology wherein the various stages of the spiritual life are treated ex professo, and wherein the confessor is made acquainted with those special rules that must guide him in directing the souls mentioned above? And ought not the cleric, preparing for the priesthood, be introduced in a systematic way to the science of leading these souls on the way of higher perfection? Could this end be achieved more easily and effectively than by a serviceable text-book in the clericate?

(7) An additional reason for the use of a text-book in ascetical theology may be gleaned from the consideration of a deplorable truth, to which Fr. Sebastian gives expression when he says: "It is, indeed, sad and by no means complimentary to priests, that many sisters and nuns know more about mystical theology, and even ascetical theology, than they do" (l. c. p. 106). If this be so, I wonder whether this lamentable fact is not due, in great part, to the lack of a systematic course in these important branches in the seminary! Surely the state of things would be different if the students had been made carefully to peruse a text-book on the subject under the prudent guidance of a competent professor. While granting that one cannot learn everything from books, I nevertheless believe that mere lectures on the spiritual life and informal or formal conferences will not be sufficient to enable the cleric to acquire even a smattering of the essentials of asceticism and mysticism. I know of a seminary where the master of clerics gave the students a weekly lecture on the spiritual life, using as his chief source-books the old stand-by: Pesch, *De Virtutibus*, and the more recent: Mutz, *Christliche Asetik*. Yet I have reason to doubt whether one-fifth of their number came away with even a complete set of elementary ideas of ascetical theology. I am firmly convinced that the practical results would have been much more

gratifying if a little text-book had been placed into the hands of these same students.

It would appear to me, therefore, that a very timely suggestion was made at one of the seminary department meetings of the C. E. A. in 1924, when the majority of those present at the reading of a beautiful paper by Dr. Vieban on: "The Teaching of St. Thomas Concerning Priestly Perfection," gave it as their opinion that: "The treatment of ascetical theology or to give it a better name, the higher Christian life, was a real necessity for our seminary curriculum," and that: "it should be taught not merely as an adjunct to moral theology nor should it be treated as a side issue but as a course apart" (Report of C. E. A. of 1924, p. 583). And I do not hesitate to state that not only ought we use a text-book in ascetical theology, but that the use of one is imperative under the present circumstances, and any other method of attempting to teach this sacred science will fall short of the general success that would result from such use.

It may be objected that the use of a formal text-book in ascetical theology would kill interest in the branch. But this very identical objection might be urged against any theological text. Moreover, there should really

## Two Objections Answered

be little difficulty in convincing the average cleric of the necessity, importance, and utility of a thorough course in ascetical theology. Having had the advantages of a philosophical training, he will be eager—if he is at all seriously in earnest about his own salvation—to acquaint himself not only with the practice of asceticism but also with the science thereof. Therefore I entirely agree with Fr. Sebastian when he maintains: "If the study of ascetical theology leaves the heart of the cleric or priest cold and unresponsive, it is an unfailing sign of unhealthy activity of the most noble faculties of man. It points to spiritual disease" (l. c. p. 108). And I feel that our clerics would truly love the branch if it were taught in an attractive manner by a capable professor.

At the C. E. A. meeting mentioned before, "Fr. Cremin sounded a warning against the tendency of making spiritual instruction too scientific. When you reduce ascetical theology to a science (he averred) you kill its life" (l. c., p. 584). Yet a course in ascetical theology with the aid of a text need not necessarily be dry and lifeless. We know how some authors are wont to intersperse their matter-of-fact treatises with frequent practical applications in the form of "corollaria practica" as we find them in Tanqueray's *Dogma*, or of the "requies animae" as exemplified in Cardinal Vives' *Compendium of Moral Theology*. Surely a similar mode of procedure would be easy in the case of ascetical theology, in which these practical reflections and applications would almost come forth of themselves and without effort.

More direct evidence, however, of the groundlessness of the objection may be gathered from an examination of a book like Mutz, *Christliche Aszetik*. A spirit of piety pervades the entire work. And although it is a scientific book, yet one could not in fairness claim that it is a lifeless and dry presentation of truths. On the contrary, the work is written with admirable freshness and unction, that make it satisfy, at once, both mind and heart.

In this regard the master, on whom the teaching of asceticism usually devolves, could show his skill in making the text-book both interesting and practical. The biographer of Hurter tells us how enthusiastic his students were for dogmatic theology, and how delightfully vivid and fascinating his lectures were. Now, it surely ought not be a very arduous task for the master to make ascetical theology interesting to his pupils. Being in more intimate touch with the clerics than the other teachers, and being chiefly responsible for their spiritual training, he could also utilize the ascetical

class to the best advantage for their advancement in perfection. With a little tact and prudence he could undoubtedly make the study of asceticism "the most delightful study on the entire program" of the cleric, as Fr. Sebastian puts it.

As to the outlining of a practical course in ascetical theology, I am as fully aware of the difficulty that confronts us as is Fr. Sebastian, and I should not dare criticise his valued judgment, nor that of Fr. Raphael's if I did not feel that frank discussion on this point will more certainly be instrumental in aiding us to solve the present problem than cowardly suppression of one's candid views. Possibly my proposal may be misconstrued as being in opposition to the views of both, though this need not necessarily be so.

### Practical Course Outlined

Fr. Sebastian answers the quasi-objection: "the same matter is at times treated by successive masters," by stating: "there is too much matter to be treated to allow unnecessary and tiresome repetitions," and "The only remedy for this evil is a judicious division of the matter over the entire clericate" (1. c. p. 114). Pursuant to this he gives, at the end of his paper a "tentative plan for ascetical instruction," dividing the matter over the seven years of clerical studies. It seems to me that the plan offered is not altogether feasible. The subject-matter is well enough divided in the plan, which closely resembles that of Mutz. But I do not think that we ought to encroach upon the time allotted for philosophy in order to make room for ascetical theology, unless this is peremptorily called for. I think, that neither for didactic nor practical reasons ought we favor introducing into the philosophical course anything but a correlated branch of that science. This does not mean that the philosophers do not stand in need of ascetical instruction; but this instruction should not assume the form of a theological discipline in their case: provision may be made for them otherwise. Hence I should advocate a division of the entire matter over the four years of theology. A reasonably sized text, giving the essentials of ascetical and mystical theology, could easily be managed within that time, even if but one period be devoted to the branch each week.

In this connection I might be permitted to ward off a possible misunderstanding of my proposal as regards the use of a text-book in ascetical theology. A systematic course of the kind recommended would not eliminate the more or less exhortatory ascetical instruction which is given once a week by the magister clericorum. These conferences are as necessary in the clericate as the Sunday sermon or sodality conferences in the preparatory seminary. But I fail to understand how these instructions, even if given along the lines of Fr. Raphael's suggestions, would suffice for our clerics or make unnecessary a more scientific treatment of ascetical theology. Moreover, if any fear be entertained as to the possibility of the ascetical course's drawing too largely on the available time of the clerics, I might recommend that the spiritual instruction could very fittingly be given on Sundays. As to the weekly class of (scientific) ascetical theology, I am of the opinion that room should, by all means, be made for it in the course of theological studies.

But what about the philosophers? In our clericate, Bartscherer, *Tyrocinium religiosum* was used for several years. This little book is excellent and might be of practical utility, but I think it were better to use the book in the novitiate (if at all) as, I understand, it is used by the Benedictines. Similarly the *Schola religiosa* of Neudecker might be perused by them with profit. Yet I believe it were better not to use an ascetical text-book at all in the philosophical clericate. Instead I should favor giving the philosophers a series of systematic lectures similar to that for sisters by Konrad Hock, which bears the title: *Leitfaden fuer den aszetischen Unterricht in Schwestern-*



*genossenschaften*, and is published by the St. Rita-Verlag in Wuerzburg. A reviewer says of this work that: (1) the entire ascetical material is adequately treated; (2) theological proof and practical application of ascetical truths are happily united; and (3) the main purpose of the instructions is not the enlightening of the understanding, but the inspiring of the will to action. Such a series of instructions could easily be adapted to the particular needs of our philosophers. And it seems to me that a course of this kind would not render the subsequent, more scientific, study of asceticism in the theological course "tiresome repetition," but would rather awaken in the cleric a desire for a more theological treatment thereof and prepare him therefor.

Perhaps this is the most perplexing question of all. We may as well admit it: there is a dearth of good text-books in ascetical theology. Even those that we do possess, apparently do not meet the reasonable demands of our

### Which Text-book Shall We Use?

clericate. But we ought not forget that many of us are not quite satisfied with what are commonly considered the very best text-books in philosophy and theology. And, indeed, it would seem somewhat strange if a real professor were altogether satisfied with any one of them. Quite naturally we are apt to discover flaws in even the best books after we have gone on teaching them for years, for after all, each professor has his own individual taste. But apart from that, let us be mindful of the pedagogical axiom that almost any text will achieve good results provided the teacher amounts to something. Perhaps I might be permitted to call your attention to several works that might be of service to us.

In his series of compendia theologiae, Cardinal Vives also included one of ascetical theology. I have never examined the work, but it has been praised by a confrère who did, while it has not been found satisfactory in a clericate where it is used as a text-book. Fr. Tanquerey has brought out a French work on the subject which, Dr. Vieban has informed me, is now being translated and adapted into English by himself and another Sulpician Father. This book will possibly be on the market before the close of this year, and will, I feel certain, be serviceable as a text. Fr. Vieban likewise recommended a "good compendium of ascetic science in three small volumes," entitled: *Cursus asceticus*, which was written by a Carmelite Father in India. This work, he thinks, is suitable for seminarians (l. c. p. 584). I do not mention Mutz, because the work is available in German only. However, I have always considered it one of the best and most practical books on asceticism for priests. The fact that the sixth edition of the book has appeared within a comparatively short time is proof sufficient of its popularity. Mutz deserves to be adapted into English. As a final recommendation I should like to propose as a text-book a work that originally appeared in Spanish, but which has recently been brought out in Latin. Its author is Fr. Francis Naval. The second Latin edition appeared in Turin last year (1925). In my opinion it would serve the needs of our clerics, being neither too extensive nor too brief to be used in the seminary. The little volume comes with a warm recommendation of Pope Benedict XV. of happy memory. The author tells us that he proposed to compile a text-book for seminarians, to furnish a *Promptuarium* for conferences, and to supply a *Vade Mecum* for priests, to aid them in directing souls. One could hardly conceive of a book that would more sincerely aim at achieving precisely what we desire in a work of this kind. In treating the matter it is fairly comprehensive: its four parts comprising general mysticism, asceticism, mysticism proper, and the discernment of spirits. Being a small work, it could easily be mastered in four years, one period a week being devoted to its study. Moreover, the professor would have opportunity of amplifying the text and of introducing



the matter that concerns itself specifically with the vows and other religious obligations. Rodriguez or Doyle, *Principles of the Religious Life*, or Cotel, or other standard works, would furnish this supplementary matter. It seems to me that some such book is necessary in our clericates even if a progressive course of lectures be given as advocated by Fr. Raphael. Another recent work on Ascetical Theology is that of the Capuchin Fr. Adolphus a Dederwindeke, viz., *Compendium theologiae asceticac*, Hong Kong, 1921, written for the "tirones Franciscuales" it follows the doctrine of Sts. Thomas and Bonaventure, and breathes the spirit of genuine Franciscan Asceticism.

After all has been said, I cannot but heartily endorse the resolution, which was passed at the meeting of the C. E. A. referred to several times, and which read: "As the purpose of our seminary work is to form worthy priests capable of directing themselves and the souls intrusted to them in the spiritual life, it is the sense of this meeting that ascetical theology should be systematically studied with a suitable text, and that the curriculum should be so ordered as to provide for such courses" (I. c. p. 589).

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FR. PHILIBERT RAMSTETTER:—The answer to the question, "Shall we use a text-book in ascetical theology?" is somehow bound up with the answer to another question, namely, "Are our clerics to be taught the *science* or the *art* of asceticism?" In his splendid outline Father Raphael evidently had in mind the *art*, for he defined asceticism as the art of leading a good life." As a *science*, it may perhaps be defined: a systematic arrangement of the principles and conclusions upon which the attainment of spiritual perfection

### A Text-book in Ascetical Theology

is based; again, it may be defined as the science of human activity directed towards spiritual perfection. The same distinction may be brought out in another way. Asceticism as a *science* endeavors to discover what are the principles and laws which govern a man's progress on the road of perfection; as an *art* it endeavors to apply these laws and principles, first, to facilitating the removal of obstacles on the road of perfection, and, secondly, to facilitating positive progress towards perfection. Of course, in considering asceticism as an art, the distinction between "*ars utens*" and "*ars docens*" has been kept in mind. Finally, there is the possibility of giving the marrow of ascetical theology in the form of the *exhortatory lecture*.

If at any period of their studies our clerics are to be taught asceticism strictly as a science, a text-book seems indispensable, and that for the same reason that a text-book in philosophy is practically indispensable. This, however, does not settle the question whether or not we should use a text-book in teaching asceticism as an "*ars docens*." It may be noted here that just as a text-book may teach, for example, the *science* and also the *art* of logic, so likewise may a text-book teach both the *science* and the *art* of asceticism. Should the exhortatory lecture be used exclusively, the question of the use of a text-book would be irrelevant.

In trying to solve the text-book question, it must be remembered that the primary object of a cleric's study of ascetical theology must ever be his own personal sanctification. However, a knowledge of ascetical theology with a view to leading, at some time in the future, other souls to perfection, is of the highest importance.

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**Theory Not Sufficient** FR. ROMUALD MOLLAUN:—The sole use of a text-book for ascetical theology in the spiritual training of our clerics and seminarians is not sufficient. They need more than theory; they need to be told and shown in a practical way how to imitate Christ and to make themselves worthy of the exalted dignity of the Catholic priesthood.

**Practical Ascetical Theology Primary** By exhortation, admonition, private correction and practical ascetical lectures the master must move them to practise the virtues enjoined upon them by reason of their special vocation and their future labors as ministers of Christ. To give them merely a theoretical training in ascetical theology will not benefit them a great deal when they are called upon to manifest in their daily lives and conduct the virtues and pious practices of the sacred priesthood. They must be taught to practise, what Fr. Raphael so well states, basing his arguments upon ecclesiastical law, that they have a personal obligation to daily examen of conscience, spiritual reading, meditation, the removal of obstacles to Christian perfection, the practice and acquiring of the theological and priestly virtues and other pious exercises. Then when the day of ordination arrives they will be well equipped to go forth and teach others how to combat temptation and sin and how to lead a truly Christian and virtuous life.

**Theoretical Ascetical Theology Secondary** However, the theory of ascetical theology must not be neglected. It would be of great benefit to our clerics and seminarians if, for instance, in the third and fourth years of theology they were taught the theory from a text-book. This would enable them to expound ascetical theology scientifically in connection with moral, pastoral and dogmatic theology. Therefore it must be admitted that our clerics and seminarians must be acquainted with both the theory and practice of ascetical theology. They need the theory for their future work as preachers and teachers. But they need the practice for their future life as imitators of Christ and exemplars for the people.

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## THE DIRECTOR OF SOULS

FR. CYRIL PIONTEK, O.F.M., S.T.L., J.C.D.

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The subject of this paper is not new. It is as old as human nature itself. Man always needed a reliable teacher and a guide who would point out to him the right road to his final destiny

### Need of Teacher and Guide

and what is correlative to it, also indicate the corresponding means. Thus we are told by Holy Scripture itself that God Himself was the teacher of our first parent and conversed with him. And later on, when human nature deviated from its destiny, man became the more dependent not only upon a teacher, but also upon an example as well. These two requisites are so beautifully united and expressed in the words of Christ Himself: "You call me Master and Lord and you say well for so I am. . . . For I have given you an example that as I have done to you so you do also."<sup>1</sup> It is also in conformity with the Apostle's urgent appeal: "O Timothy, keep what is committed to thy trust avoiding the profane novelties of words and oppositions of knowledge falsely so called. . . . Hold the form of sound words which thou hast heard of me in faith and in the love which is in Christ Jesus. . . . Keep the good thing committed to thy trust by the Holy Ghost."<sup>2</sup>

The aim of this paper is to point out the necessity of returning to our Franciscan ideals and of adopting a spiritual master in asceticism in the education of our clerics.

In its concrete form the study of asceticism on the part of the Spiritual Director requires:

- 1) the realization of the purpose of ascetical education;
- 2) an understanding of the ideal of the Franciscan educator;
- 3) an understanding of the importance of a Spiritual Director;
- 4) following out a definite method;
- 5) the equipment of an ascetical library;
- 6) the following of a definite Master.

<sup>1</sup> S. John, xiii, 13, 15.

<sup>2</sup> 1 Tim. vi, 20; 2 Tim. i, 13, 14.

## I.

## THE REALIZATION OF THE PURPOSE OF ASCETICAL EDUCATION

The aim of educating our young men in our seminaries and especially in the novitiate is to develop the spiritual part of man in the candidates for the Order and Holy Priesthood. It should be, no doubt, our greatest effort to mould them into the greatest possible asset to themselves, to their community and the Church, and God Himself. But, unless our novices receive a thorough education in the *vita franciscana ac seraphica*, their training will lack an essential element; nay, they will miss its very aim.

The problem, therefore, of educating our Franciscan youth to perfection under the guidance of a Franciscan Master and adhering to his method, is of vital importance. We all know that the spirit of the world, especially in our age, is not in unison with our lofty Franciscan ideals, which may be synthesized in the words: "Vita abscondita in Christo." There is a severe conflict between the spirit of the world and the spirit of Christ. There is a struggle for a decisive supremacy, as in the world, so also in the religious communities.

But there is another factor hindering the realization of the Franciscan ideal of ascetical training. It is the failure to give recognition to a systematical and a uniform course in ascetical theology for our clerics. On the other hand, however, it is consoling to see how ecclesiastical and religious Superiors express themselves in favor of such a course.

Again and again the Vicars of Christ have voiced their protest against the deviations made from the genuine principles of education in the seminaries, both secular and religious. Again and again the representatives of Christ have admonished the Bishops and Superiors of religious communities about the insufficient spiritual training of candidates for the priesthood and the religious life. Even recently the reigning Pontiff issued three encyclical Letters dealing with the education of seminarians, both secular and religious.<sup>3</sup> The last of these addressed to the Superiors of religious communities may be justly

<sup>3</sup> Cf. Pius XI, ep. apost., *Officiorum omnium*, 1 mart. 1922, AAS. XIV, 449-458; litt. encycl., *Ubi arcano*, 23 Dec. 1922, AAS. XIV, 673-700; ep. apost., *Unigenitus Dei Filius*, 19 mart. 1924, AAS. XIV, 133-148.



called the Magna Charta in the matter and it will constitute the background of the author's arguments in sponsoring a return to our Franciscan Masters of asceticism.

## II.

### THE IDEAL OF FRANCISCAN PERFECTION

We are deviating from the paths outlined for us in God's plans if we do not cultivate in our young men the "depositum vitae franciscanae ac seraphicae," trying to replace it by substitutes.

#### **The Well-Spring of Franciscan Spirituality**

Is it not a fact that we are but eager to follow the dictates of ascetical writers outside the Franciscan family? Is it not true that our Franciscan libraries are filled to the brim with works of other than Franciscan Spiritual Masters? Is it not, therefore, a crying necessity that we begin to Franciscanize the spiritual education? Spiritual eclecticism should be eliminated from our educational system, especially in the novitiate. We must return to our Franciscan ideals, if we intend to fulfill our mission as Franciscan educators. And this, again, is exactly the wish of our Holy Father when in his Apostolic Letter to the Generals of religious Orders he insists: "Ac primum omnium religiosos viros cohortamur, ut suum quisque Conditorum Patremque legiferum in exemplum intueantur, si velint gratiarum, quae e sua ipsorum vocatione profisciscuntur, certo esse copioseque participes. . . . Quare eo sodales, optimorum instar filiorum, curas cogitationesque convertant, ut Patris legiferi honorem tueantur, eius cum et praescriptis et monitis obsequendo, tum imbibendo spiritum; neque enim e statu suo decident usque dum Conditoris sui vestigiis institerint." <sup>4</sup>

The observer of the trend of our Franciscan seminary education can not but wonder at times if we are not something like the man in the Epistle of St. James, who looked at his countenance in a mirror and walking away forgot what kind of a man he was. We, the spiritual sons of St. Francis, are but too often forgetful of the sublime mission that God has entrusted to us, making us the participants of the Franciscan inheritance. Divine Providence has put before our eyes the mirror of the Seraph of Assisi in order

<sup>4</sup> Pius XI, ep. apost., *Unigenitus Dei Filius*, 19 mart. 1924, AAS. XVI, 135.

that we also may follow the wonderful ways of this Saint and thus be brought to a closer union with God Himself.

When in the course of time, the Seraphic Saint of Assisi was called by God to restore the fervor of faith grown cold, he went forth to preach the love of God. Love was the theme of his teaching. He saw God's love manifesting itself in all things, the sun, the rain, the plants, the flowers, the animals and the birds; it was this he taught to the multitudes; it was the message of God's abundant love towards men.

Is it not the *Deus Meus et Omnia* that portrays to us our Seraphic Father's ardent love of God? Is it not this sublime ejaculation of St. Francis that sounds the keynote of the everlasting glow of his heart's love and desire to be united with God?

St. Francis was deeply convinced of the necessity of following Christ, and wholly carried away with the determination of doing so. With the same earnestness with which he placed the observance of the Gospel before the Brothers as their ideal in life, he also pointed out to them the Person and example of Jesus Christ, in Whom the Gospel had become a living reality. And thus, Francis, the knight of Christ, persevered until his last breath in the loyal service of his Lord. Thomas of Celano assures us: "His supreme endeavor, most ardent desire and supreme principle of life was to observe the Gospel in all and above all things, to follow with perfection and zeal, with the greatest ardor of spirit and all the love of his heart, the doctrine of our Lord Jesus Christ and to imitate His example. In constant meditation he reflected upon His words and with deep intentness he pondered on His works."<sup>5</sup> The following of Christ in all conditions of life, in thought and action; a practical, energetic, constant and persevering following of the Crucified until death, is the secret of St. Francis. Görres says of him: "If the Saviour has found one since the time of the Apostles, who has walked after Him in all His footsteps, followed His example in all His teachings, and clung to Him with all the strength of his soul, it was this ardent man, who sunning himself ceaselessly in His light, himself became a light-bearer, reflecting not only His splendor, but His very image."<sup>6</sup>

<sup>5</sup> Thom. Cel. I, n. 84.

<sup>6</sup> J. Görres, *Der hl. Franziskus von Assisi, ein Troubadour*, in *Katholik*, XX (1826); *Separatausgabe*: Strassburg, Le Roux, 1828, 50.

This flame of love he kindled at the beacon lights of the earthly life of the God-man—the mysteries of the Incarnation and His Passion. Thomas of Celano again tells us: “The humility of the birth of Christ and the love of His Passion occupied the soul of the Saint in such a measure that he could scarcely think of aught else.”<sup>7</sup>

The Saviour’s cross had stood at the very cross-roads of the Saint’s life. After he had begun to withdraw from the world and to converse with God in peaceful solitude, according to St. Bonaventure, one day “Jesus Christ appeared to him in the form of a crucifix, at which sight his whole soul seemed to melt away; and so deeply was the memory of Christ’s Passion impressed on his heart that it pierced even to the marrow of his bones. From that hour, whenever he thought upon the Passion of Christ, he could scarcely refrain from tears and sighs.”<sup>8</sup> We may justly repeat the words of one of his earliest biographers: “In my judgment St. Francis was a most perfect replica of the sanctity of our Lord and the image of His perfection.”<sup>9</sup>

Our Seraphic Father St. Francis, therefore, that admirable image of our Lord, should be the ideal in the work of a Franciscan ascetical educator.

### III

#### THE IMPORTANCE OF A SPIRITUAL DIRECTOR

The spiritual director occupies a unique position in a religious community. He is regarded not only as a perfect religious priest; but, whilst the Superior is looked upon as holding the position of a father of the family, the spiritual director is expected to have the tender heart and all the other requisites of a mother. The spiritual director must also possess a thorough knowledge of the principles of ascetical theology. St. Gregory’s well-known axioma: “*Ars artium est cura animarum*” is well applicable in our case.

This equipment is primarily necessary in the master of novices. The aim of the novitiate should be the formation of a soul imbued with the love of God and of holy things, full of faith and tender piety, of zeal for the future spiritual life of a Friar. It is the novitiate that should build up the character of a young Franciscan,

<sup>7</sup> Thom. Cel. I, n. 84.    <sup>8</sup> St. Bonaventure, c. 1, n. 5.    <sup>9</sup> Thom. Cel. II, n. 26.

that should extinguish selfishness and its concomitant vices, hateful in one devoting himself freely to the service of God. The hour of trial will come when all the solid piety, furnished during the novitiate, will be thoroughly tested. Then the religious will be his own master and a law unto himself, within the bonds of the three vows and the ten commandments, with no one perhaps to say him nay. He will have no Superiors standing by to guide him or whisper into his ear, when the lapses of piety begin, or selfishness crops out, or suppressed but not eradicated defects show their ugliness.

Moreover the *magister novitiorum* must be to his charges a living model, a practical exemplification of the theories he expounds. He is the central figure in the drama of the novitiate, and the rôle which he acts, will only then bring about the desired results, when he has succeeded in faithfully reproducing its genuine characteristics. Thus shall he become to his little flock not only a model and a leader, but an object of enthusiastic admiration—a veritable hero.

It is merely following his natural bent that man finds himself imitating others in carrying out his ideals. And imitation offers occasion for emulation. The emulative instinct will impel man to reproduce his ideal in a concrete form that bears the mark of excellence. He will not be satisfied with ordinary tradition; he will strive to reproduce something of his own that will achieve for him the superiority in art.

#### IV

##### FOLLOWING OUT A DEFINITE METHOD

The success of educating our young Friars in practical asceticism largely depends upon the method followed by their spiritual director. All authorities upon the subject agree that to be successful, the instructor must map out a plan according to which he might logically distribute the vast material which it will be his task to treat. Without such a definite plan and method there can be little hope of proficiency.

To the serious handicap in ascetical training of our Franciscan youth belongs, unquestionably, the use of defective methods. We can not for a moment suppose that the system as outlined by the regulations of Canon Law and our General Constitutions, is insuffi-



cient to meet the needs of to-day, and we readily suppose that these regulations are scrupulously carried out by the Superiors of our provinces.

However, being merely of a supervisory nature, these regulations neither constitute nor exclude any method, the choice and formulation of which is ultimately left to the instructor himself. If the method to be followed by the Franciscan spiritual directors should satisfy the requirements of Franciscan education to-day, it must be based on Franciscan asceticism. The Franciscan spirit must permeate the educational system on the part of both the master and the novices. The ecelecticisim prevailing in our methods will not bring home to our young people the ideals of St. Francis.

Our method, therefore, if it is to Franciscanize the education of our young men, must be based upon the teachings of our own Franciscan Masters, especially St. Bonaventure.

With a feeling of pleasure we note that in his Encyclical "*Unigenitus Dei Filius*," the Holy Father Pius XI specially points to our Seraphic Doctor as one of the outstanding lights by which a zealous spiritual director might be guided in his work. The Holy Father, moreover, recommends that each religious Order or Congregation mould its method of spiritual training according to the characteristics of ascetical principles as left by those "*qui apud sodalitatem uniuscuiusque vestram magisterio pietatis floruerunt.*"<sup>10</sup>

## V.

### THE EQUIPMENT OF AN ASCETICAL LIBRARY

No one has more need of a ready workshop well equipped with every instrument in its proper place, with nothing superfluous to embarrass a hurried search, than the spiritual director, that artist who is charged with the delicate task of shaping souls. His workshop is the ascetical library. Why the need of a library? The doctrines of ascetical writers flow, no doubt, from the words and examples of our Lord Himself. The Gospel is their most pure and original source, and after the Gospel the inspired teachings of the Apostles are their inspiration. But the inspired Word of God needs to be adapted to the various circumstances of persons and times. This is done by ascetical writers.

<sup>10</sup> Pius XI, litt. ap., *Unigenitus Dei Filius*, 19 mart. 1924, AAS. XVI, 142.

With the awakening of the medieval mind in the twelfth and thirteenth centuries there came also, as was to be expected, a considerable movement in ascetical theology as well as in the other departments of sacred knowledge. The great Schoolmen of the Middle Ages developed the idea of asceticism of the early Fathers of the Church, expounding the full plan of Christian holiness in its higher as well as in its humbler degrees. From St. Anselm to St. Thomas and St. Bonaventure, devotional writings abound, and in the theological treatises the ascetical doctrines of the Gospel are invariably combined with its moral precepts. Theologians at that time were mostly members of religious Orders. In their writings they tried to apply theology to their ideals and the mode of life they professed.

It is evident that in solving satisfactorily the problem of Franciscanizing our system of ascetical education, a well equipped library of Franciscan ascetical works will be extremely useful, to say the least. Among these let us note the Seraphic Doctor, St. Bonaventure and the *Bibliotheca Franciscana Ascetica Medii Aevi*. Such a library will meet the needs not only of the spiritual director, but of his charges as well. Many a time a student will find a treasure of lofty ideas in another author's works. There is a well-known adage: "Libros recte nosse est dimidium didicisse." The library of Franciscan ascetical works will hence serve this purpose.

It is of the greatest importance that this Conference consider well the ways and means how to popularize the *Bibliotheca Franciscana Medii Aevi*, and in the first place, the works of St. Bonaventure. All these works if translated into modern languages, would indeed form an exquisite library for every student of ascetical theology; and in the first place would do an immense service for the spiritual directors of our clerics.

## VI

### SHALL WE FOLLOW ONE OR MORE MASTERS IN OUR METHOD OF ASCETICAL THEOLOGY?

To follow only one Master means to unite forces for the obtaining of our end. It means to secure to ourselves the guarantee of success, according to the well-known adage: "In unity there is

**Unity Makes  
for Strength**

strength." To follow several Franciscan Masters in ascetical theology means to divide our forces in obtaining our end and to struggle individually and for a longer period of time, in accomplishing our task. Personally, I believe in unifying our strength by following one Master.

To the question: Who shall it be? the answer is obvious: St. Bonaventure.

The advantages of following him as a Master can not be overstressed. In selecting such a Master we must look to one who, being sound in his doctrine, presents it in systematical form, covers the entire field; and who would be a faithful exponent of our Franciscan traditions from the very beginning of our Order. All this we find in the works of the Seraphic Doctor.

All his works<sup>11</sup> possess the delicate touch of asceticism, but it is especially Vol. VIII of the Quarrachi edition which bears the title *Opuscula varia ad theologiam mysticam et res ad Ordinem Fratrum Minorum spectantia*, that deserves our special attention. It contains three classes of opuscula minora. The first class treats about spiritual life in general. It comprises ten opuscula, giving us a thorough knowledge about the *via purgativa, illuminativa et unitiva*; about mental prayer and the means how to acquire holiness of life. The second class consists of fourteen smaller works which explain Franciscan ideals and the mode of life according to our Rule, in the light of St. Francis' life influenced by the love of God and the Word Incarnate. Noteworthy in the first place is the *Regula Novitiorum* which begins with the words of St. Paul: "Reformamini in novitate sensus vestri . . .",<sup>12</sup> describing the first rudiments of the life of a novice.

A continuation of these instructions for novices constitutes Opusculum XXI with the "Viginti quinque memorabilia" in which the main argument is the following: "Numquam ergo de aliqua re creata, nisi in quantum nostrum excitet divini amoris et dilectionis affectum, cor nostrum esse sollicitum permittamus."<sup>13</sup> In Opusculo XXII St. Bonaventure proposes to the novice the imitation of Christ "qui est speculum sine macula," showing the fundamental virtues to be imitated: profound humility, extreme poverty, perfect charity, immense patience and admirable obedi-

<sup>11</sup> The works of St. Bonaventure comprise ten volumes, in folio, published by the Franciscan scholars at Quarrachi, 1882-1902.

<sup>12</sup> Rom. xiii, 3.

<sup>13</sup> Opusculum XXI, Prologus, n. 2.

ence.<sup>14</sup> The only means to obtain these virtues is the love of prayer: "Et studeas quod sis amicus orationis."<sup>15</sup> To corroborate his statement the author proves it by the example of St. Francis: "Dicebat enim Sanctus Franciscus quod impossibile sibi videbatur quod aliquis possit proficere in servitio Dei nisi esset amicus orationis."<sup>16</sup>

Further material for the instruction of novices can be found in the *Expositio super Regulam Fratrum Minorum*,<sup>17</sup> *Sermo super Regulam Minorum*,<sup>18</sup> *Sermo de Sandaliis Apostolorum*,<sup>18</sup> *Determinationes quaestionum circa Regulam FF. Minorum*,<sup>20</sup> *Epistola de tribus quaestionibus*,<sup>21</sup> *Apologia pauperum*.<sup>22</sup> In all these works the leading idea is: "Summa perfectionis christianae consistit in universali imitatione actuum Christi, sed tantum illorum qui vitae perfectae informationem respiciunt."<sup>23</sup>

Lastly, St. Bonaventure describes to us a perfect imitation of Christ in the person of our Seraphic Father in the *Legenda Maior* and the *Legenda Minor*. Beginning his main argument with the words of St. Paul: "'Apparuit gratia Dei Salvatoris nostri' . . .,"<sup>24</sup> diebus istis novissimis in servo suo Francisco omnibus vere humilibus et sanctae paupertatis amicis qui . . . ipsius erudiuntur exemplo . . . Christo conformiter vivere et ad beatam spem desiderio indefesso sitire . . .,<sup>25</sup> he carries through this idea by inciting the reader to imitate St. Francis in order to become a faithful follower of Jesus Christ.

Besides these works, ex professo ascetical, a spiritual director will find inexhaustible material for his studies in the following works: *De perfectione evangelica*,<sup>26</sup> demonstrating that a perfect religious life depends on the faithful observance of the three religious vows. But the masterpiece of St. Bonaventure in the ascetical field is the *Itinerarium mentis ad Deum*, of which the leading argument is based on these words: "Via autem non est

<sup>14</sup> Opusculum XXII, n. 3.

<sup>15</sup> Ibid., n. 14.

<sup>16</sup> Ibid.

<sup>17</sup> Opusculum XVI.

<sup>18</sup> Opusculum XVII.

<sup>19</sup> Opusculum XV.

<sup>20</sup> Opusculum XIII.

<sup>21</sup> Opusculum XII.

<sup>22</sup> Opusculum XI.

<sup>23</sup> Opusculum XI, *Apologia Pauperum*, c. II, n. 13.

<sup>24</sup> Tit. II, 11.

<sup>25</sup> Opusculum XXIII, *Legenda Maior*, n. 1.

<sup>26</sup> Vol. V, 117-198.



nisi per ardentissimum amorem Christi, qui adeo Paulum ad tertium caelum raptum transformavit in Christum . . . qui etiam adeo mentem Francisci absorbit quod mens in carne patuit, dum sacratissima passionis stigmata in corpore suo ante mortem per biennium deportavit.”<sup>27</sup> St. Bonaventure portrays to us the “amor Christi” throughout this whole treatise, proving it again with the example of St. Francis who received, whilst wrapped in ardent contemplation, the sacred stigmata.<sup>28</sup>

The *Collationes de septem donis Spiritus Sancti*<sup>29</sup> and the *Sermones selecti de rebus theologicis*<sup>30</sup> are also very serviceable.

In ascetical theology St. Bonaventure holds a pre-eminent place amongst the ascetical and mystical writers of the past. The highest honors were again and again bestowed upon him by the Church, and according to the Encyclical of our present Pope, *Unigenitus Dei Filius*, his works are recommended to all for the purpose of ascetical instruction.<sup>31</sup> In fact, concerning ascetical and mystical theology, he surpassed St. Thomas, as many critics justly maintain.<sup>32</sup> Gerson said: “Opus immensum cuius laus superior est ore mortalium.”<sup>33</sup> Tanqueray, otherwise known as an ardent adherent of St. Thomas, when giving a list of different authors worthy to follow, thus expresses his opinion of the works of St. Bonaventure: “The piety and learning of St. Bonaventure have won for him the title of Doctor Seraphicus . . . all his treatises breathe piety as well as science and will prove most suggestive to preachers and spiritual directors.”<sup>34</sup> Above all, however, the Roman Breviary in a concise way extolls the asceticism of St. Bonaventure in these words: “Multa scripsit in quibus summan eruditionem cum pietatis ardore coniungens, lectorem docendo movet.”<sup>35</sup>

To study the ascetical and mystical works of St. Bonaventure is of great importance, and we must concentrate all our efforts in

<sup>27</sup> *Itinerarium, Prologus*, n. 3.

<sup>28</sup> *Ibid.*, c. VII, n. 3.

<sup>29</sup> Vol. V, 455-503.

<sup>30</sup> Vol. V, 532-597.

<sup>31</sup> Cf. Pius XI, litt. apost., *Unigenitus Dei Filius*, 19 mart. 1924, AAS. XVII, 142.

<sup>32</sup> Cf. Marx, *Kirchengeschichte*, ed. I, 385-386; *Kirchenlexicon*, v. Bonaventura.

<sup>33</sup> Cf. *Am. Eccl. Review*, XII (1895), 227.

<sup>34</sup> *Ibid.*

<sup>35</sup> Cf. *Breviarium Romanum*, die 14 Iulii, in festo S. Bonaventurae.

this direction. Nothing can take the place of concentrated energy. Individual study and individual genius will accomplish little. The man who intends to succeed has to outline his plans and execute them. He will go straight to his goal. We have all the encouragement we might desire from the Supreme Pontiff. An effort of reconstruction has already been inaugurated by our confrères in Europe. The *Vita Seraphica*, published at Düsseldorf, Germany, offers us an example. It is an undeniable fact that Franciscan scholars in Europe have inaugurated a revival of Franciscan asceticism. Let the Franciscans of America contribute their share to this noble work. Laboremus duce Sancto Bonaventura!

## DISCUSSION

**St. Bonaventure the Prince of the Mystics** FR. TIMOTHY MONAHAN:—While we are well aware that the life and works of St. Francis are the fountainhead and source of Franciscan spirituality, still for a direct treatise on either ascetic or mystic theology we must go to St. Bonaventure. Among his works we find instructions for the Christian which necessarily propel him toward sanctity and that mystic union which is a concomitant of the highest perfection.

We will attempt to sketch briefly the teaching of St. Bonaventure both in ascetic theology and in mystic theology.

The primary rôle in the sanctification and preparation of the soul for mystic graces is allotted to grace. In habitual grace are contained the three theological virtues as well as the seven gifts of the Holy Ghost. The Seraphic Doctor describes the action of the theological virtues and of the gifts of the Holy Ghost minutely. We must summarize. Faith, hope and charity rectify the soul and bring about the *imago re-creationis*. The gifts of the Holy Ghost have their part in the threefold way: the purgative way—fear of the Lord, piety, knowledge, fortitude; the illuminative way—counsel, understanding; the unitive way—wisdom.

In giving us grace the Holy Spirit has given us a most powerful means of ascent, but man must not remain idle. It is his duty, first, to beg for grace by prayer; to progress on the threefold way by meditation, prayer and consideration of the Passion of Christ. Through the use of these man must first purge out the old leaven. Then follows the illuminative way or the following of Christ. And finally, the way of union, brought about almost entirely by grace through the virtue of charity and the gift of wisdom.

Probably the most Franciscan characteristic in St. Bonaventure's mystic theology is his treatise, *The Journey of the Soul to God*. It forcibly reminds us of St. Francis. Man is invited to find God by climbing rung after rung the mystical ladder of creation. Having begun at the lowest rung where God is traced by His footprints in created things, man can mount the remaining rungs, and at the top he will be allowed to contemplate His God reflected in the mirror of his soul. Then follows the day of rest, joy after labor, the mystic union with God.

St. Bonaventure does not teach the possibility of acquired contemplation. Some have erroneously quoted him in favor of it, but he explicitly teaches the opposite in many places. The following is a good example of the Saint's teaching on this subject: "Our spirit becomes hierarchical . . . conformed to the supernal Jerusalem, into which no man can enter unless that Jerusalem first enter into his heart through grace."

The problem of the vision of God comes next—can man see God directly? The Saint answers in the negative.

Another question: is contemplation open to all? We answer in the words of the Seraphic Doctor: "If you wish to be a tabernacle of Wisdom, study to have these dispositions, but even if man does not care to pursue such perfection it is a wonderful thing that the Christian law proposes it."

This is the teaching of the Saint in briefest outline. It is an outline of the doctrine which drew from Pope Leo XIII. the following words: "Having scaled the difficult heights of speculation, he (St. Bonaventure) treats of mystic theology with such perfection, that in the common opinion of the most learned, he is *facile princeps* in the field."

Despite his most excellent treatment of the matter at hand, St. Bonaventure has been almost entirely neglected in modern treatises on mysticism. He has left a gold mine in which we Friars could labor profitably both in bringing to light the rich ore of his thought and in minting it into modern currency of speech.

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FR. VICTOR MILLS, O.F.M.

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The choice of authors and titles to be found in the following lists requires an apology. Strictly speaking, a Bibliography of Franciscan Asceticism should include every work which may be

**Introduction** classed as an aid to Christian perfection. The limits of space imposed on a paper for the Conference to be included in a printed Report necessitated the exclusion of many names of authors and titles which should find a place in a complete Bibliography. Thus had all the works written for members of the Third Order been included, the length of this Bibliography would have been increased possibly by one-half. But forming, as they do, a distinct group they have been omitted in the hope that at some future date a separate bibliography of these works may be compiled. In like manner lives of the saints, especially such as are written with a view to setting a model for Christian imitation, rightly belong in a bibliography of asceticism,<sup>1</sup> but were excluded for the same reason. Books of meditation and other ascetical practices centering around devotion to St. Antony of Padua, written by Franciscans would also form the matter of a separate bibliography.<sup>2</sup> Finally, the mutual interpenetration of ascetical and moral theology, and of ascetical and mystical theology from the scholastic period down to the sixteenth century (in the case of some authors even later), explains the presence of certain classes of writings in the lists of the earlier centuries of the Order and their absence from the lists of more recent date.

### THIRTEENTH CENTURY

In compiling even an incomplete and imperfect list of Franciscan ascetical writers and their works, such as the present Bibliography necessarily is, there is one fact which cannot fail to be noted: asceticism in the Franciscan Order during the seven centuries of its existence does not seem to be the development of a system so much as the indwelling of a spirit which gives perennial life to the tradition left to it by its Founder.

Thomas of Celano remarks that, the gospel teaching having been forgotten almost everywhere, the Blessed Francis was sent

<sup>1</sup> Cf. Mütz, *Christliche Aszetik*, Paderborn, 1913, p. 210 ff.

<sup>2</sup> In 1910, P. Hugolin, O.F.M., published a bibliography of such works which had been written by the members of the Province of Quebec from 1777-1909, and the works enumerated cover seventy-six pages in octavo.

by God in order to show forth the folly of worldly wisdom and by his preaching to bring men to the wisdom of God.<sup>3</sup>

Whether or not Francis was aware of this definite mission, it is certain that the Order he founded answered this purpose. Its phenomenal success can in no other wise be explained and in no other wise can we understand the characteristics of Franciscan spirituality.

The monastic institutions in existence prior to the coming of Francis had for their sole purpose the personal sanctification of the monks. Only by way of exception and at the formal request of popes and bishops did the monks undertake the evangelization of districts or nations. The Crusades had given a new bent to religious enthusiasm and the religious Orders founded in the eleventh, twelfth and early thirteenth centuries, if we except the reforms of the older Orders, were military.

**The Spirituality  
of St. Francis  
Bequeathed  
to His Order**

The Knights Templars, the Knights of St. John and the Teutonic Knights were indeed religious Orders, but their manner of life was essentially the life of soldiers. Even the non-military Orders founded during the age of the Crusades, such as the Trinitarians and Our Lady of Mercy, were modeled on the military Orders even to the manner of dress, and their purpose—the redemption of Christians captured by infidels—limited their activities to that one class of unfortunates. St. Francis, on the contrary, after it had become clear to him that a religious Order would develop from the band of followers who attached themselves to him, decided that his religious should be preachers whose work would be to evangelize Christian people and infidels.

In the Rule which he eventually drew up for his Order and in the writings which are known to have come from his hand, there is no word of the deviation from the traditional system of religious life which Francis had in mind.<sup>4</sup> But he does complain in confidential conversation that some of the ministers are endeavoring to introduce an element of organized monasticism on traditional lines.<sup>5</sup> To effect a change in an idea of so many years' existence something more than written words was needed. That the Order

<sup>3</sup> *Legenda I*, 89.

<sup>4</sup> The Rule "Of Those Living Religiously in a Hermitage" belongs to the first decade of the Order. Cf. Robinson, *The Writings of St. Francis*, Philadelphia 1906, p. 88.

<sup>5</sup> Devas, *Franciscan Essays*, London 1924, p. 16.

which sprang up about him continued to exist without eventually being absorbed by traditional systems or itself absorbing the traditional idea, is a proof that that something was supplied—it was Francis' spirit.

In the same way the spirituality of the Order was never clearly defined by the Founder, as was the case with the old monastic Orders and as has since been the case with some more recent institutions. But more fully perhaps than in the case of any other religious Order has the Franciscan Order inherited the spirit of its Founder, and this spirit has influenced its spirituality more potently than volumes of written works could have done. Much has been written about Francis' attitude towards learning. Certain it is that his scorn for speculative knowledge and his endeavor to inspire his Friars with that scorn had no little influence in preserving in the Order a spirituality quite distinct from that which eventually developed from the theology of the schools. Francis was eminently a mystic, but as Dr. Imle<sup>6</sup> calls him, an empiric who comprehended eternal things with an unprecedented naturalness and saw God, the Infinite and Supernatural, in his visible creation. The deepest mysteries of heaven became quite concrete notions to his soul: and thus it was that he was able to present them so vividly to the people. This characteristic of St. Francis' spirituality goes through the asceticism of his Order, which has always preserved its preference for affective spirituality.

It would not be true to say that Franciscan spirituality remained entirely free from the influence of Scholasticism. But in its contact with Scholasticism it lost nothing of its beauty and effectiveness. It rather showed its adaptability and proved to be as well suited to the student as to the peasant. For St. Bonaventure, who represents Franciscan spirituality almost as its founder, makes the mind as well as the rest of creation serve the heart to love God. Neither would it be true to say that other influences of more recent date have left it entirely unaffected. But where the Friars have not directly and intentionally followed movements outside of the Order, Franciscan asceticism has preserved the characteristics impressed upon it by the Seraphic Patriarch.

St. Francis wrote no book on any subject. The writings which have come down to us, consist of a few letters, prayers, admoni-

<sup>6</sup> *Der Geist des hl. Franziskus und seiner Stiftung*, Mergentheim 1921, p. 33.

tions and the Rules of the Friars Minor and Poor Clares. As is quite natural in the case of a man who became more renowned as time went on, various writings whose authorship were unknown, were attributed to him. The list of writings of undoubted authenticity are:<sup>7</sup> *Words of Admonition*, a series of spiritual counsels on religious life; *Salutation of the Virtues*, consisting of but a few sentences, though exquisite in sentiment; *Instruction on the Lord's Body*, believed by some to have been addressed "to all the clerics," by others to have been a postscript to St. Francis' letter to the General Chapter and to all the Friars; *Rules of the Friars Minor*, the first approved *viva voce* in 1209 and the second, a shorter form of the first, approved in 1223; *The Rule of the Poor Clares*, actually but fragments of the form of life originally drawn up by St. Francis and later incorporated by St. Clare in the Rule which she wrote just before her death; *The Testament*, which St. Francis wrote shortly before his death in 1226; *Regulation for Hermitages*, written about 1217; Letters, six in all—to all the faithful, to all the Friars, to a certain minister, to rulers of the people, to all custodes and to Brother Leo; *Prayers*, consisting of a paraphrase of the Lord's Prayer and Praises, taken chiefly from the Apocalypse, Salutation of the Blessed Virgin, Prayer to obtain Divine Love, the Praises of God, the Blessing of Brother Leo and the Office of the Passion. This latter composed of a combination of scriptural texts is "a valuable witness to St. Francis' ardent devotion and a precious example of his method of prayer." *The Canticle of the Sun*, one of several canticles which St. Francis is believed to have composed is also an exquisite example of Francis' devotion and may be said to contain the key to Franciscan spirituality.

"To say that the writings of St. Francis reflect his personality and his spirit," says Father Paschal Robinson,<sup>8</sup> "is but another way of saying that they are at once formidably mystic and exquisitely human; that they combine great elevation of thought with much picturesqueness of expression. This twofold element, which found its development later on in the prose of mystics like St. Bonaventure and in the verse of poets like Jacopone da Todi, and which has ever been a marked characteristic of Franciscan

<sup>7</sup> Cf. Robinson, *op. cit.*

<sup>8</sup> *Op. cit.* Introduction.



ascetical literature, leads back to the writings of the Founder as to the humble upper waters of a mighty stream."

Only in briefest outline or rather hints do we find in St. Francis' writings any reference to those characteristics of the spirituality which Francis practiced and which dominate the spirituality of the Order. The analysis of these characteristics does not fall within the scope of this paper. Yet it may not be amiss to point out that the outstanding features of Francis' life were an exact observance of the precepts of the Gospel, a passion for poverty in imitation of Christ, deep humility based on poverty, perfect obedience and an abundance of spiritual joy, the fruit of divine love, love being nourished and increased by prayer, especially meditation on the Passion, the favorite devotion of the saint, which merited for him the sacred stigmata. Still less is it the purpose of this paper to attempt an explanation of the survival of these characteristics in the spirituality of the Order.<sup>9</sup> Yet the history of the Order shows that Francis somehow bequeathed these characteristics to his sons without prescribing their practice in any other way than by the force of his example.

Of the first companions of St. Francis, none left writings except Brother Leo, the secretary and confessor of the Saint, who wrote the life of Brother Giles. This life has been lost except for quotations from it written into later biographies of

**Writings of the  
First Companions,  
Leo and Giles**

Giles. The *Dicta*, or *Verba Aurea* of Blessed Giles were not written by Giles himself but collected by Brother Leo or other companions.<sup>10</sup>

Giles was Francis' "Knight of the Round Table," a simple, God-fearing man who quickly imbibed the spirit of his leader. Facts of his early life are lacking. He joined Francis in 1208 or 1209 and accompanied the saint on the latter's preaching tour through Italy and on his visit to Rome with Francis and his other companions, received the tonsure. He made pilgrimages to Spain and Jerusalem, earning his food and lodging by working at whatever he could get to do and doubtless preaching along the way as was the custom of the first Franciscans. He was present at the death

<sup>9</sup> This has been well done by Dr. F. Imle in her excellent work, *Der Geist des hl. Franziskus und seiner Stiftung—Ein Versuch zu einer Psychologie des Franziskaner Ordens*; and by Valentin M. Breton, O.F.M., *La Pensée franciscaine*, in *La France Franciscaine*, tome VII, p. 5.

<sup>10</sup> Cf. Robinson, *The Golden Sayings of Brother Giles*, Philadelphia 1907. Introduction li.

of St. Francis in 1226 and survived his Father almost thirty-six years, dying at Perugia in 1262, where his remains still lie. St. Bonaventure held Giles in special veneration and thanked God for having permitted him to live at a time when he could converse with such a man. The Seraphic Doctor also bears testimony to Giles' ecstasies. It is said of him that the very mention of the word heaven caused him to be wrapped in ecstasy so that the brethren were obliged to avoid alluding to heaven in his presence. His "Sayings" in the words of Father Paschal Robinson,<sup>11</sup> are "terse, pithy and sententious, full of force and unction. . . . His doctrine is the life of St. Francis and his first companions reduced to the principles of practical virtues."

Next to the Seraphic Father himself the Franciscan Order owes most to St. Bonaventure. This master of Franciscan spirituality was born at Bagnorea in 1221 and died at Lyons July 15, 1274.

**Saint**

**Bonaventure**

Of the two dates given of his entrance into the Franciscan Order—1238 and 1243—the former seems to be supported by the best authority. He became the pupil of Alexander of Hales at the University of Paris about 1242 and received the licentiate in 1248, continuing to lecture at the University until the expulsion of the Mendicants in 1255. Returning after the vindication of the rights of the Mendicants, he received the degree of Doctor in 1257. In the same year he was elected Minister General of the Order. In this office peculiar difficulties confronted him and gave scope to his extraordinary ability. The dissensions between the Spirituals and the Relaxati, aggravated by the adoption of the pernicious doctrines of the Joachimites by the Spirituals, called for firmness, prudence and all the qualifications of an ideal superior. Bonaventure met the issue with a success that can only be appreciated by those who know the intricate history of the situation. Moreover, his ability as a legislator was exhibited in the constitutions which he drew up for the Order and which have since been models for the government of the Friars, so that Bonaventure may well be called the second founder. Passing over other facts of his eventful life, his elevation to the cardinalatial dignity, his services to the Church and the events of his death and canonization, we must here consider him as a master of spirituality.

His doctrines may be said to be summarized in the *De Triplici*

<sup>11</sup> *Op. cit.* Introduction.

*Via* and are found in more compressed form in the *Itinerarium*. The *De Triplici Via* contains the theories and principles of spiritual training. By means of prayer, meditation and contemplation the soul arrives at true wisdom—union with God. Characteristic of Franciscan spirituality, Bonaventure points out that the ascent to God is by means of creatures. The six steps or ascents are: 1) Man sees God in material things in which God has left the vestiges of his creative action; 2) Man finds God in the human soul endowed with natural faculties; 3) In the soul sanctified by grace there is the true image of the Divinity; 4) Then comes divine unity, the knowledge of God as the Good Being; 5) The Most Holy Trinity then becomes the object of contemplation; and 6) finally the object of love. Briefly stated, Bonaventure's asceticism is a theology of love; a theology with a negative and a positive characteristic—detachment from, or holy use of, created things (poverty) and prayer which consists of three acts: to lament our wretchedness, to implore divine mercy and to pay divine honor to God. It is in this last act above all that love is to be found.

Bonaventure's influence on the spirituality of his Order and of the Church at large can only be suggested here. Volumes would be required to trace this influence through the Franciscan writers of the thirteenth century, David of Augsburg, James of Milan, Francis of Osuna, etc., through the writings of the Brethren of the Common Life, such as Gerard of Zutphen, Thomas a Kempis and others to the followers of St. Ignatius Loyola, to Gerson, Henry Suso and spiritual writers down to our own day. St. Ignatius knew the ascetical writings of St. Bonaventure through the intermediary of the Brethren of the Common Life and the marrow of Bonaventure's doctrine has thus passed into Ignatian spirituality.<sup>12</sup> Bonaventure's spirituality is characteristically Franciscan, but it is chiefly through his writings that Franciscan spirituality became known and was able to exert so powerful an influence. The *Vitis Mystica* with vivid details of the life and Passion of Christ gave birth to the mystery plays of the Middle Ages, influenced all subsequent religious art in regard to the manner of portraying the scenes of Christ's life, especially the Passion, was responsible

<sup>12</sup> *Opera Omnia*, tom. VIII, p. cxiii. Father Claudius Aquaviva, when General of the Jesuits, ordered the *De Sex Alis* to be printed separately and circulated throughout the Society.

for the representation of the instruments of the Passion borne in hands of angels in churches, and gave rise to numerous popular devotions.

Bonaventure wrote on almost every subject treated by the Schoolmen. The greater number of his writings deal with philosophy and theology, although no work is exclusively philosophical.

**Works** Taken together, Bonaventure's writings are a striking example of the mutual interpenetration of philosophy and theology which is a distinguishing mark of the Scholastic period. The many additions of Bonaventure's works have been completely superseded by the excellent critical addition of the Friars Minor at Quaracchi, *Doctoris Seraphici S. Bonaventurae Opera Omnia*, in fol., 1882-1902. In this edition the works of the saint are distributed through ten volumes. The eighth volume, which contains his ascetical and mystical writings, comprises the following:

I. *Opuscula Mystica*. 1) *De Triplici Via*, alias *Incendium Amoris*; 2) *Soliloquium de quatuor mentalibus exercitiis*; 3) *Lignum Vitae*; 4) *De Quinque Festivitatibus Pueri Jesu*; 5) *Tractatus de Praeparatione ad Missam*; 6) *De Perfectione Vitae ad Sorores*; 7) *De Regimine Animae*; 8) *De Sex Alis Seraphim*; 9) *Officium de Passione Domini*.

II. *Opuscula ad Ordinem Spectantia*. 11) *Apologia Pauperum*; 12) *Epistola de tribus quaestionibus*; 13) *Determinationes quaestionum circa Regulam FF. Minorum*; 14) *Quare Fratres Minores praedicent et confessiones audiant*; 15) *Epistola de sandaliis Apostolorum*; 16) *Expositio super Regulam Fratrum Minorum*; 17) *Sermo super Regulam Fratrum Minorum*; 18) *Constitutiones Generales Narbonenses*; 19) *Epistolae Officiales*; 20) *Regula Novitiorum*; 21) *Epistola continens XXV Memorialia*; 22) *Epistola de Imitatione Christi*; 23) *Legenda S. Francisci*; 24) *Legenda Minor S. Francisci*.

Appendix *Plurium Opusculorum Quae sunt Dubia*. 1) *Speculum Disciplinae, Pars I*; 2) *Pars II Ejusdem*; 3) *Summa de gradibus virtutum*; 4) *Collatio de contemptu saeculi*; 5) *Compendium de virtute humilitatis*; 6) *Epistola ad quendam novitium*; 7) *Rhythmica*.

The *Itinerarium Mentis ad Deum* is placed among the theological works in vol. V, though it is mystical as well as theological.

**Early Followers  
of St. Bonaventure**

The *Sermones* in vol. IX must not be neglected in a study of St. Bonaventure's asceticism. The direction which St. Bonaventure



had given to Franciscan spirituality bore immediate fruit in the Order in a number of spiritual writers.

Bernard of Besse (fl. 1275), a native of Aquitaine and a member of the Custody of Cahors, secretary of St. Bonaventure, took up the pen after the Seraphic Doctor, as he himself tells us, to gather the ears the latter had dropped from his sheaf lest anything of so great a memory as that of St. Francis might perish. His chronicle of the Order is one of the most valuable aids to the historian of the first period of the Order. He is probably the author of the *Speculum Disciplinæ*<sup>13</sup> and *Epistola ad quendam novitium*.

Foremost among the doctors of mystical theology of the thirteenth century must be ranked the author of *De Exterioris et Interioris Hominis Compositione*. This famous work, often ascribed in whole or in part to St. Bonaventure because of use made by the author of Bonaventure's writings, has exerted a greater influence on writers of like treatises than the work of any other single author. Little is known with certainty of David's life. Old chronicles agree in fixing his death about the 15th of November, 1272. He is said by some to have been the companion of Berthold of Ratisbon, by others to have been the master of novices during the novitiate of the famous preacher, while others would remove the difficulty of the recurring expressions *magister* and *socius* by proposing as a solution that David served Berthold in both capacities, being his friend and companion in later years after Berthold had reached fame as a preacher and David no longer held the office of novice master. Evidence that this was actually the case exists in sufficient abundance to justify our adopting this belief.

David's work, *De Exterioris et Interioris Hominis Compositione*, consists of three principal parts corresponding to the triplex status—*incipientium*, *proficientium* et *perfectorum*. Apparently from the time of its composition it became a favorite with those in care of the training of young religious not only in the Franciscan Order but in other religious Orders as well, and was evidently read extensively by the professed. The editors of the Quaracchi edition list 370 manuscript copies of the work in European libraries.<sup>14</sup>

<sup>13</sup> Cf. *Opera Omnia S. Bonaventurae*, tom. VIII, xcv and ciii.

<sup>14</sup> *De Exterioris et Interioris Hominis Compositione*, Quaracchi, 1899. Introduction xx.

The influence of David's work is seen from the numerous quotations from it found in other authors. Gerard of Zutphen, one of the most famous writers of the Brethren of the Common Life, quotes verbatim from it in his *De Reformatione Memoriae*, especially regarding the triplex status and through a Spanish translation of Gerard's work, St. Ignatius became acquainted with David's method.

Under the title *Stimulus Amoris*, many small ascetical works were written in the thirteenth and fourteenth centuries, the best known of which is that now proven to be the work of James of Milan (Jacobus Mediolanensis). This work was often ascribed to St. Bonaventure and included in collections of his writings. The editors of Quaracchi published a critical edition of the work in 1905. The Quaracchi edition was the first printed edition of this work known until then in many manuscripts. Of the life of the author nothing is known except that he was a lector of Milan of the Order of Friars Minor, that he composed his work towards the end of the thirteenth century, and that he made liberal use of the writings of St. Bonaventure. The work treats of perfection, its obstacles and of contemplation as an aid to perfection. Its value may be judged from the opinion of an early reader as found in a marginal note on the Munich codex: "Iste liber meo iudicio potest vocari liber vitae et compendium compendiorum doctrinae totius beatitudinis."<sup>15</sup>

Until recently the *Speculum Beatae Mariae Virginis* of this author was attributed by many to St. Bonaventure and included in all collections of his works. Internal as well as much external evidence, however, as shown by the editors of Quaracchi<sup>16</sup> decides conclusively in favor of Conrad. John de Turrecremata gives Conrad's family name as Holzinger (Holzingarius) and from other manuscripts of the Middle Ages it is learned that he was a native of Braunschweig, a member of the Franciscan Province of Saxonia, and that he governed the Province as Provincial for about sixteen years. Having been re-elected in the Chapter of Magdeburg 1272,<sup>17</sup> he set out for the General Chapter held at Assisi in 1279, but fell ill and died at

<sup>15</sup> *Bibliotheca Franciscana Ascetica Medii Aevi*, Tomus IV, Quaracchi 1905. Introduction xi.

<sup>16</sup> *Bibliotheca Franciscana Ascetica Medii Aevi*, Tomus II. *Speculum Beatae Mariae Virginis*, Quaracchi 1904.

<sup>17</sup> Cf. *Analecta Franciscana* II, pp. 69 and 83.

Bologna. Besides the *Speculum* Conrad also wrote four volumes of sermons, some of which were often ascribed to St. Bonaventure.

The *Speculum* is a pious and ingenious exposition of the Angelic Salutation in eighteen chapters. It abounds in quotations from Holy Scripture and the Fathers with mystical applications, which no doubt led this work to be placed among the writings of St. Bonaventure. Such *Specula* were not rare among the writings of the thirteenth century, but the popularity enjoyed by this work of Conrad may be seen from the fact that no less than 150 manuscript copies of it still exist.

### DEVELOPMENT OF STUDIES

The seed which Francis had planted was like the mustard seed of the Gospel. The little band which had gathered about him was destined to grow and fill the earth. The Chapter of 1221 brought three thousand (according to some, five thousand) Friars together from all parts of Europe. Men of all classes and conditions of life enrolled themselves in the Brotherhood. There were priests and scholars and there were young men without knowledge of Scripture or theology among the aspirants who flocked to the new institute. The mission of the Order was no longer uncertain. All the Friars were to labor in the apostolate. The necessity of fitting this vast army for the new warfare whose war cry was "Peace," could not have escaped the mind of Francis. The possible danger to virtue, especially to humility, of learning as it was practiced in the growing schools of large cities, could not outweigh the positive need of intellectual training which early made itself manifest. Francis no doubt, would have preferred that all the Friars of his Order be as himself and Giles and Juniper. But since this could not be, he would not stubbornly attempt to impose an impossible condition.<sup>18</sup> So with an added warning to beware of allowing the pursuit of studies to extinguish the spirit of prayer and devotion as contained in the Rule, Francis gives his approval

<sup>18</sup> His First Vicars Matthew of Narni, Gregory of Naples, Peter of Catane and Elias of Cortona were by no means illiterate men and favored the pursuit of studies by the clerics of the Order. How far their attitude in this matter influenced Francis is not known. That these Vicars did not have a free hand in the government of the Order is clear from the fact that all matters of importance during their term of office were decided by Francis himself. The extent of their authority is nowhere made known. Cf. Holzapfel, *op. cit.* 9.

to the prosecution of studies in the oft-quoted letter to St. Antony.<sup>19</sup>

Whether or not the supposed letter of St. Francis to St. Antony was ever written, approval of some sort was given, for the Order as a body acted in the matter as it could have acted only with Francis' approval,<sup>20</sup> and immediately the rising universities began to be frequented by the Friars in large numbers.

Some of the Spirituals were never reconciled to the idea of the Friars attending the universities, and Brother Giles is said to have exclaimed, "O Paris, Paris, thou art ruining the Order of St. Francis"! a cry echoed later by Jacopone da Todi. Yet the staunchest supporters of the best traditions of the Order and the ones who did the most by pen and word of mouth to propagate Francis' ideals and to keep alive the traditional spirituality of the Order were the Friars trained in the schools which the Order had established at the great universities.<sup>21</sup> The history of spirituality in the Order must be studied simultaneously with the history of studies for the proper understanding and appreciation of both.

Pioneer in the field of studies of the Order is the great teacher of St. Bonaventure, Alexander of Hales, called Fons Vitae, Doctor Doctorum and Doctor Irrefragabilis. He was born at Hales in Gloucestershire (date unknown) and entered the **Alexander of Hales** Order in 1331 while a licensed teacher of theology at Paris. He continued to exercise this office after his admission to the Order, a fact of the utmost importance for the subsequent history of study in the Order. His *Summa*, though not the first, became the model for all others, being followed closely by St. Thomas in the arrangement and method of his. A critical edition of his works is being published by the editors of Quaracchi. Alexander died at Paris 1245. As in the case of all the theologians of the Middle Ages, one finds philosophical arguments, dogmatic

<sup>19</sup> Cf. Robinson, *op. cit.* p. 180. "The Quaracchi editors in excluding this letter from their edition of the *Opuscula*, by no means intended to deny that St. Francis wrote to fratri Antonio, but they were unable to determine which if any of the three different forms of this letter now in circulation might be the genuine one."

<sup>20</sup> According to Brother Leo and Thomas of Celano, the Friars' house at Bologna was enlarged 1219-1220 to provide for the Friars attending the University of that city. Therefore during the lifetime of St. Francis. Cf. Ubald d'Alencon, *op. cit.* p. 79.

<sup>21</sup> Cf. Imle, *op. cit.* p. 180 ff. Felder, O.M.Cap., *Geschichte der wissenschaftlichen Studien im Franziskanerorden*, Freiburg 1904, 15 ff. and 58-88.



proofs and moral and ascetical reflections in every Quaestio of Alexander's extant writings whether theological, philosophical or Scriptural. Wadding mentions a long list of works written by Alexander among which are *Interrogatorium pro animabus regendis*; *Sermones ad populum*, and *Declaratio in Regulam Minorum*.<sup>22</sup> This last work is probably Alexander's contribution to the explanation of the Four Masters.

John Pecham (ca. 1240-1292) Archbishop of Canterbury, studied at Paris where he entered the Franciscan Order. Returning to England he was the first to dispute the Quodlibet at Oxford.

**John Pecham** He became Provincial of England and in 1279 Archbishop of Canterbury. His zeal in office made him many enemies; but his humility, sincerity, strict observance of his Rule and fidelity to principle won for him the admiration even of his enemies. Among his many writings, chiefly philosophical, are found the following ascetical works: *Speculum Animae*; *De Passione Domini*; *De Vanitate Rerum Mundanarum*; *De Vanitate Saeculi*; *De Profectione Evangelica*; *Tractatus Pauperis*; *Expositio Regulae S. Francisci*, and *Canticum Pauperis*. A critical edition of this last named work was published by the Quaracchi editors in the *Bibliotheca Franciscana Ascetica*, Tomus IV, Quaracchi, 1905.

John of Rochelle (Joannes de Rupella) (d. 1271) Provincial of Paris, disciple of Alexander of Hales and first Franciscan to receive the degree of Bachelor of Theology at Paris, was famed for learning, preaching and holiness. He was one of the foremost opponents of Elias and together with Alexander of Hales and others succeeded in accomplishing the downfall of Elias in 1239. He collaborated with Alexander of Hales, Robert of Russia, Richard of Cornwall and others on an explanation of the Rule which was approved by the Chapter of Bologna, 1242, a work which subsequently came to be known as the exposition of the Four Masters. Other works of John are: *De Articulis Fidei*; *Summa Virtutum et Vitiorum*. No complete edition of his works has yet appeared. He is mentioned in the Franciscan martyrology on February 3d.

John of Wales belonged to the Custody of Worcester and is described as the socius of John Kidinnas. He was the sixth regent-master of the Friars Minor at Oxford probably before 1260

<sup>22</sup> Also mentioned by Trithemius but since lost.

**John of Wales** and was Doctor of Theology at Paris, being regent apparently in 1282, where he took part in examining and condemning the doctrines of Peter of John Olivi. He died at Paris probably 1285. Professor Little has found between a hundred and fifty and two hundred manuscripts of his works in European libraries. His works, while not strictly ascetic, contain pious reflections on practically all subjects. His object in writing was essentially moral.<sup>23</sup> The works in which ascetical matter is found are: *Communiloquium*; *Compendioloquium* and *Breviloquium*. His unpublished works are *Summa de Poenitentia*; *Tractatus de Septem Vitiis*; *Moniloquium*; a work in four parts for the use of young preachers on vices and virtues, punishment and glory, in allusion to the Rule; *Legiloquium*, on the Ten Commandments, and a few sermons.

The party known as Zelanti or Spirituals, which formed within the Order shortly after the death of St. Francis, were animated with the desire of remaining faithful to the primitive spirit of the Order. Excellent as was their intention, they carried their enthusiasm to excess and often compromised the Order and accentuated the division within it, especially when they accepted the apocalyptic reveries of Abbot Joachim of Flora. The differences created by the Zelanti produced an abundant literature, much of which, however, is violent in expression. Representatives of this group are Ubertino da Casale,<sup>24</sup> author of the *Arbor Vitae*, Peter of John Olivi and Jacopone da Todi.

**Jacopone da Todi** of his wife. He was an adherent of the Spirituals and an opponent of Boniface VIII., who caused Jacopone to be imprisoned at Palestrina. During this imprison-

<sup>23</sup> Little, *Studies in English Franciscan History*, Manchester 1917, p. 182. Also Hurter, II, 518. The *Communiloquium* might be called a moral encyclopaedia, as it contains reflections on such a number and variety of subjects. It is divided into seven parts. Worthy of note is a suggestion made in Part I that the preacher should speak to workmen in terms of their own trade, e. g., Weavers should be told about making spiritual garments, Armors about spiritual arms, etc. Cf. Little, *op. cit.* p. 177 ff.

<sup>24</sup> He left the Franciscan Order to join the Benedictines and in 1312 joined the Carthusians. His works are tainted with illuminism. In the Introduction to *Arbor Vitae* he tells us that he was in touch with Blessed Angela of Foligno. Cf. Pourrat, *op. cit.* p. 174.

ment, which lasted five years, Jacopone produced most of his work. He is mentioned in the Franciscan Martyrology on December 25th, although never beatified. Various attempts to have him beatified have been made from the time of his death down to 1869, but his satires and invectives against Boniface have been urged against him. His prose works, consisting chiefly of spiritual treatises, are not unlike the sayings of Brother Giles, and have often been quoted and otherwise used by Bartholomew of Pisa and others. His *Sententie* and *Monita Salutaria*, more connected than the sayings of Brother Giles, are a rich mine of spirituality.

Other writers of this period are:

Hugo de Dina (Digne) (d. 1283), friend of Salimbene, who calls him one of the most renowned clerics of the world, a great preacher and a favorite among clergy and people. He was an adherent of the Spirituals and very probably strongly influenced by the writings of the Abbot Joachim. He wrote *Expositio in Regulam S. Francisci*, *De Triplici Via*, and *Tractatus de Paupertate*.

Robert or Rupert of Russia (fl. 1280) was one of the collaborators on the exposition of the Four Masters. Bellarmine mentions a Book of the Soul by him, but whether in print or MS. is not known.

Mathew of Aquasparta (d. 1302), twelfth General of the Order (1287-1289) and Cardinal Bishop of Porto, was one of the foremost students of his time. He is mentioned by Dante in the twelfth canto of the *Paradiso*. His works are chiefly scriptural and theological, but, as has been remarked of such works of this period, are not without ascetical reflections.

Arlotte de Prato (of Tuscany) (d. 1286), eleventh General of the Order, which he ruled only eleven months (1285-1286). Besides valuable scriptural works he wrote sermons and ascetical conferences.

Luke of Padua (d. 1245) was a companion and disciple of St. Antony of Padua and an imitator of his virtues. He was exiled by the tyrant Ezzelino for his defence of the Church. He wrote many sermons and some minor ascetical works preserved in MSS. at Padua. He is mentioned in the Franciscan martyrology on February 17th.

Gilbert of Tournai (d. 1293),<sup>25</sup> wrote *De Pace et Animi Tranquillitate*, Paris, 1518; *De Virginitate*; *De Verbis Domini in Cruce* and *Sermones*.

John of Parma (de la Caille; Buralli), Minister General (1247-1257); favored the Spiritualists though he had been professor at Paris and promoted studies in the Order. His relations with the Joachimites, especially the false accusation that he was the author of the *Introductus ad Evangelium Aeternum*, caused such a storm of protest that he was obliged to call for the election of a new General before the end of his term. By his influence and exertions, however, he brought about the election of St. Bonaventure as his successor. He wrote *Officium Passionis Christi*; *De Conversatione Religiosorum*; *De Civitate Christi* published at Regio, 1501 and at Rome, 1523.

Wernherus, a lector of Ratisbon and author of a *Soliloquium*, is thought by many to be the Friar Werner who was Custos of Bavaria in 1226.<sup>26</sup>

Odo Rigaud, Archbishop of Rouen; Ulrich of Strassbourg (fl. 1280); Walter of Poitiers (fl. 1250) also wrote minor ascetical works.

<sup>25</sup> Cf. Dupin, *History of Ecclesiastical Writers*, Dublin, 1724. Vol. II, p. 437.

<sup>26</sup> Cf. Hurter, II, 425.

The Counsels on Religious Life which the Seraphic Patriarch gave to his companions, except that concerning preaching, were followed by St. Clare and her companions at San Damiano.

St. Clare of Assisi (1194-1253) was the daughter of noble parents who had planned a splendid marriage for her. At the age of eighteen, inspired by the words of Francis then beginning his career as a preacher, she resolved to leave the world and to adopt a form of life similar to that followed by Francis. On March 20, 1212 Francis clothed her with a rough tunic and veil and thus laid the foundation of the second Order. Of the other details of Clare's life we mention here only one—the saint's insistence with Pope Gregory IX. for the *Privilegium Paupertatis*,—to show how well Clare had been trained in Francis' school. No woman of rank and wealth ever contended more earnestly for the heritage of her children than Clare for the poverty of her daughters. It was to Clare that Francis turned for encouragement and consolation in his difficulties, and her advice carried great weight with him. The few writings that have come from her pen bear a close resemblance to the writings of St. Francis. The Rule which Clare wrote for her daughters in 1253 is modeled on the second Rule of the Friars Minor.<sup>27</sup> Her other brief writings are the *Testament* and *Letters*. All were published by Cardinal Ximenes at Compluto, 1508.

In 1221 Francis established his third Order, through which he exerted an influence that cannot be overestimated. Very early persons professing the third Order Rule withdrew from the world to follow the same Rule in common with others, usually placing themselves under the direction of a Friar of the first Order. Such communities have produced numbers of saints and blessed and some mystical writers of note.

Blessed Angela of Foligno (1248-1309) led a disorderly life in the married state, but being inspired with deep sorrow for her sins began to walk the way of perfection. Having placed herself under the direction of the Franciscan Arnold of Foligno, Angela joined the third Order and soon found herself the centre of a group of women who looked to her for direction. To these she gave a rule of life based on the Third Order Rule. As Angela advanced in perfection she was favored with visions all of which she dictated

<sup>27</sup> Cf. Robinson, *op. cit.* p. 76.



to Arnold for transcription. Her *Liber Visionum et Instructionum* contains also the history of her conversion and has often been translated in various languages under various titles, sometimes being known as the Theology of the Cross. It was first published at Venice, 1521. Her Testament and other writings are now usually edited and published in one volume. Bollandus credits her with high authority and Sandaeus, S.J., calls her the Mistress of Theologians. As an example of her influence in earlier times we have the testimony of Ubertino da Casale.

Among the ascetical writers of the Third Order we may also mention Raymond Lullus (ca. 1236-1315), philosopher, poet and theologian. With a desire for martyrdom he went to Africa where

**Raymund Lullus** his desire was fulfilled. His works were published in ten folio volumes at Mainz, 1721-1742. More than 300 works from his pen are enumerated. Under the heading *Libri Spirituales et Contemplationes*, Wadding lists sixty-one works.

#### SERMONS

The sermons which have come down to us from the first century of the Order undoubtedly have a place in a bibliography of asceticism. In fact it is in the sermons of the early Friars that we find some of the choicest gems of Franciscan spirituality.

The mission of the Order was to go through the world preaching the Gospel after the example of Christ and His Apostles, and in this St. Francis set the example. In both Rules which he wrote for his Order he included a chapter on preaching, and St. Bonaventure declares, "Certissime constat quod nullis religiosis aliis plus competit praedicare ex ratione status sui quam his qui hanc Regulam profitentur."<sup>28</sup>

The history of preaching in the Order cannot be treated here. Suffice it to say that in the matter of preaching a glorious tradition has been left to the Order. The following list includes only the great preachers of the first centuries of the Order whose sermons are for the most part ascetical.<sup>29</sup> Other sermons and ascetical conferences will be included in the general list.

<sup>28</sup> *Opera Omnia*, Opusculum XVI Expositio super Regulam, p. 431.

<sup>29</sup> What Jeiler says of the sermons of St. Bernardine could be said of all the sermons of Franciscan preachers of the thirteenth and of many of those of the fourteenth and fifteenth centuries: "Die eigenen Schriften des Heiligen sind groesstentheils tractatus seu sermones, nicht Predigten nach moderner

One of the most eloquent preachers, not only of the thirteenth century but perhaps of all times was St. Antony of Padua (1195-1231), the saint of the whole world. Although he spent only

**St. Antony of Padua** eleven years of his life as a Franciscan, his achievements would do credit to a very long life. Aside from his gift of miracles, it is especially as a preacher

that he is famed, and in the writings that have come down to us from his pen he shows that preaching occupied a place of importance in his life. His works consist entirely of sermons or rather sermon matter of high ascetical value: *Sermones Quadragesimales et de Tempore*, Paris 1521; *Sermones de Sanctis*, Paris 1641, and very frequently thereafter; *Expositio Mystica in omnes ferme sacrae Scripturae libros (ex sermonibus ejus)*; *Concordantia Moralis*, published by Wadding at Rome 1624.

St. Bernadine of Siena (1380-1444), "Apostle of the Holy Name," received the Franciscan habit at Siena 1402. About 1417 he began his career as a missionary and during the remaining

**St. Bernadine of Siena** years of his life exerted such an influence that the laws of practically all the cities of Italy were reformed in accordance with his suggestions. In

fact the success of his labors to promote morality and regenerate society can scarcely be exaggerated. The history of the spread of devotion to the Holy Name is too well known to be repeated here. Our purpose calls rather for a word about his work of reform in the Order and the matter of his sermons. From the outset of his religious life Bernadine had labored for the cause of reform and the success which crowned his efforts may be seen from the fact that at his reception into the Order 130 Friars belonged to the Observance in Italy, while at his death the same branch numbered over 4,000. He himself reformed at least 300 convents and held the office of Vicar General of the Observants from 1438 to 1442. Yet it is incorrect to style Bernadine the founder of the Observance, since it was in existence when he joined the Order. His ideas of religious life are contained in *De Obedientia*; *Expositio in Regulam S. Francisci*; and *Epistola ad universos Fratres*, written while he was Vicar General.

The best idea of Bernadine as a preacher is to be had from the forty-five sermons contained in *Le Prediche Volgari di San Bernadino*, 3 vol., Siena 1880. These sermons throw much light on

Art, sondern foermliche Abhandlungen ueber Gegenstaende der Moral, Ascese und Mystik." Cf. Hurter, *op. cit.* II, 874.

fifteenth century preaching and on the manners and customs of the times. They are especially interesting and valuable as a study of Franciscan spirituality, pointing out simple, easy methods of sanctification. Besides the sermons St. Bernadine wrote on a great variety of subjects, all rich in asceticism. The oldest prayer to St. Joseph which has come down to us is from St. Bernadine, being found at the end of a sermon on St. Joseph. His writings were first collected and published at Lyons, 1501 and again by De la Haye, Paris 1536 and 1560, and Venice 1745. Cardinal Vives edited selections from St. Bernadine's writings in critical form in 1903.

Berthold of Ratisbon (ca. 1210-1272), the most powerful preacher of Germany in the thirteenth century, in his life, preaching and writings offers a splendid example of Franciscan spirituality. Salimbene relates that crowds of sixty to one hundred thousand flocked to hear him whenever he preached, and chroniclers agree that his success was nothing short of marvelous. The Franciscan martyrology names him as blessed and as having had the gift of miracles (Dec. 13th). Thus we may say that the secret of Berthold's success was due in the first place to his personal sanctity, and secondly to his popular style of adapting his language, illustrations and thought to the capacity of his hearers. Throughout his sermons there runs the one purpose—to turn the hearts of his hearers to the love of God. He gives them solid, practical advice as to how they can most easily sanctify their souls. Strange to say, this great Franciscan was forgotten for centuries. It was not until 1824, when some of his sermons were published, that interest and enthusiasm were awakened. May we not suppose that the oblivion in which Berthold rested for so many centuries is still the fate of many another great Franciscan preacher or writer of former ages? Besides his many sermons, some in Latin, others in German, Berthold is the author of a valuable work, *De Institutione Vitae Religiosae*.

St. James of the Marshes (1391-1476) studied law and entered the Order at Assisi, making his novitiate at the Carceri. His theological studies were made under St. Bernadine, to whom he was devotedly attached. James belonged to the Observant branch of the Order and was appointed arbiter in the disputes between factions in the Order. His time was spent between preaching and serving the Holy

**St. James  
of the  
Marshes**

See as legate to Germany, Austria, Sweden, Denmark, Bohemia, Poland, Hungary and Bosnia. As a preacher James has not the direct, pleasing way of Bernadine. His sermons are rather dialectic and often concerned with the abstruse theological questions which were then receiving much attention. The best known of his works are *Regula Confitendi Peccata*, translated into practically all languages, and Treatises on the Blessed Virgin and the Holy Name.

St. Lawrence of Brindisi, O.M.Cap. (1559-1619), was educated first by the Conventuals of Brindisi and then by the Clerics of St. Mark's in Venice. He entered the Capuchin Order in 1575 and completed his studies at the University of Paris. He was master not only of the principal languages of Europe but also of most of the Semitic tongues, and is said to have known the entire Bible by heart in the original. While still a deacon he preached the Lenten sermons in Venice and there established the reputation as a preacher which resounded throughout Europe until his death. His sermons fill eight folio volumes. His method of preaching was strictly Franciscan, always adapting his discourse to the spiritual needs of his hearers. In 1602 he was elected Vicar General of the Order, which office he resigned in 1605. His famous campaign against the Turks is well known. With 18,000 men he marched against 80,000 Turks and so animated the Christian army with confidence that the enemy was defeated. After resigning his office as Vicar General, Lawrence was sent by the Pope to evangelize Germany and at the same time to represent the interests of the Pope at various courts. In the midst of all his labors he never neglected his personal sanctification and rarely celebrated Mass without ecstasy. He was canonized December 8, 1881, his feast being celebrated in the Franciscan Order on July 7th. Besides the sermons written in Italian he left four letters exhorting the Friars to perfect observance and a treatise in Latin, *De Modo Concionandi*.

Thomas Illyricus, O.F.M. (d. 1528), of Osimo in the Marche of Ancona, came to Southern France for the General Chapter of Bordeaux in 1520 and remained five years preaching throughout the country. He was gifted with a spirit of prophesy and foretold the destruction of Bordeaux in minute detail fifty years before the event. He is mentioned in the Franciscan martyrology on May 13th. The following works



were published at Toulouse up to 1524: *Quadragesimales Concioniones*; *Epistola ad omnes Christifideles* and two volumes of sermons.

Olivier Maillard, O.F.M. (Observant), (ca. 1430-1502), was a member of the Province of Aquitaine, of which he afterwards became Provincial. He was twice Vicar General of the Ultramontane Observants and died at Toulouse, where for some time he enjoyed an amount of public veneration. It is as a forceful preacher that Maillard is best known, though his reputation has suffered much at the hands of the later classicists, who represented him as a rough, uncouth, vulgar and offensive preacher. Like all great preachers, Maillard used the language of the audience to which he spoke and did not hesitate to denounce popular vices plainly and fearlessly. Viewed in the age and society in which he lived, he deserves to be ranked among the greatest preachers of France. His works, chiefly sermons, contain a wealth of ascetical matter. Besides sermons he wrote *Contemplatio in Salutationem Angelicam*, Paris 1507.

#### FOURTEENTH CENTURY

In the two years during which the Papal See remained vacant after the death of Clement V., the Spirituals gathered their forces for a renewed attempt to force the hand of the next incumbent against all the Friars who did not think with them. The Constitution *Exivi de Paradiso* of 1213 had proven unsatisfactory to them and in many ways they had shown their disregard of it. Among the principal leaders of the Spirituals was Ubertino da Casale. That these Friars were inspired in their excesses by Joachimism as much as if not more than by a love of and zeal for poverty around which the whole quarrel centred, seems clear.<sup>30</sup> The first act of the new Pope, John XXII., 1316, was to call the dissenting Friars and examine their claims, as the result of which he published 1317 the Constitution *Quorundam Exigit*. By this Constitution and the punishment of the recalcitrant, the Spirituals were defeated. Peace, however, was not restored. In 1321 the strife was reopened and the Pope's opinions regarding the poverty of Christ as well

<sup>30</sup> Cf. Holzapfel *op. cit.* pp. 50-86.

as the remark regarding the Beatific Vision of souls after death formed the matter for dissention between the Pope and certain factions in the Order until the Pope's death in 1334. In 1338 the plague known as the Black Death began to ravage Europe and carried off, it is said, two-thirds of the membership of the Order.<sup>31</sup> Wars in various countries, especially the Hundred Years War in France, did much to break down religious discipline, and in 1378 the Great Schism of the West began, continuing into the second decade of the following century. These difficulties explain the relatively small number of purely ascetical works in this century. The majority of writings deal with the question of poverty or the interpretation of the Rule. The ascetical writers of this century include:

Bartholemew of Pisa (Albisius), noted preacher and historian, was a member of the College of Theologians of Florence 1373. He wrote *Expositio in Regulam S. Francisci*, but is best known for his *Opus Conformitatum Sancti Francisci cum Christo*, for which he received as a reward the habit worn by St. Francis. The work was approved by the General Chapter of 1399 and has been published several times: first at Venice, date unknown; Milan 1510; Bologna 1590.<sup>32</sup>

Angelus de Cingulo (ca. 1317), whom Wadding often mentions in his *Annales* (II and III) as having done much for the support of regular discipline in the Order, translated many of the Greek Fathers into Latin and wrote a commentary on the Rule of St. Francis, which Wadding had in MS.

Alvarus Pelagius, a native of Spain and professor at Bologna, entered the Order in 1304. He opposed John XXII. on the question of poverty and the Beatific Vision but for his defence of the Church in *De Planctu Ecclesiae* was made Bishop of Coronna in Achaia. The work ends with a treatise on the virtues of religious, especially Franciscans, and an explanation of the seven gifts of the Holy Ghost.

Francis Mayron (d. 1327), Doctor Acutus, disciple of Scotus and the first to dispute publicly at the Sorbonne where he later taught, wrote several ascetical works which remain unpublished. Hurter mentions *De Virtutibus et Vitiis Capitalibus*; *Commentarius in Dionysium Arcop. de Theologia Mystica*, and *De Celebratione Missae*.

Malachy MacAeda (d. 1348), Archbishop of Tuam, wrote *Septem Peccatorum Mortalium Venena*, called also *Venenum Malachiae*.

Otto of Passau (fl. 1386), a lector of Basle, wrote *Die Vierundzwanzig Alten* (eine Regel des Lebens um Gott inwendig und auswendig und in allen nothwendigen Sachen zu gefallen hier in der Zeit und dort in der Ewigkeit).

Peter Aureolus (d. 1322), Doctor Facundus, taught at Paris and became Archbishop of Aix. He wrote a famous treatise on the poor use of things. His sermons were published at Toulouse 1514.

Raymond de Fronsac (de Fronciacho), who joined the party of Louis the Bavarian against the Pope, wrote *Arbor Vitae Crucifixae Jesu* (1305) during

<sup>31</sup> Hurter says 124,000 Friars died of the plague. Cf. Guggenbichler, *op. cit.* p. 242.

<sup>32</sup> Cf. Wadding, p. 36 and Sbaralea, p. 114.

a retreat on La Verna. The work was based on St. Bonaventure's *Breviloquium* but inclines to the opinions of the Joachimites.

Hugo de Prato, a Doctor of Theology before joining the Order, elected to live the life of a lay brother. He went to China 1312, where he wrote in Italian *De Vita Contemplativa*; *De Profectione Statuum*. MSS. of both these works were in Wadding's possession.

Vitalis a Furno (d. 1327), Provincial of Aquitaine and Master of Theology; wrote *Speculum Morale Totius S. Scripturae* of which Carbonellus, the royal archivist of Aragon, said that he could not recall having seen a book "tam animabus salutiferum et religioni Christianae proficuum quam hunc memoratu dignum."<sup>33</sup>

Gerard or Gerald Eudes (Odonis), eighteenth General of the Order 1329-42 and Patriarch of Antioch, to whom is attributed the Office of the Stigmata of St. Francis; he wrote minor ascetical works.

William Wodford or Wilford (fl. 1390), Doctor of Oxford, opposed Richard Fitz-Ralph in his attacks on the Mendicants. Among his writings is an ascetical work on virtue.

Other ascetical writers of this century are Leonard de Rossi, twenty-fourth General of the Order 1373-1378; John de Blomendal; John de Werden; Durandus de Champagne (fl. 1340); Monaldus of Dalmatia.

To this list must be added the works *Regula Caritatis* and *Inquisitio Veritatis* written by an anonymous Friar whom Wadding lists as Anonymus Italicus Primus. Wadding had both MSS. and from the language judges them to be of the fourteenth century.

Sbaralea adds the following works of another anonymous (Anonymus Secundus, *op. cit.* p. 66): *Meditatio Pauperis in Solitudine*; *Tractatus de Paupertate* and *Devota et Frequens Meditatio Virorum Religiosorum Ordinis FF Minorum*. The first two MSS. are in Assisi, the last in England.

## FIFTEENTH CENTURY

With the end of the Western Schism and the reforms introduced into the Church at large by the Council of Constance, the conditions of religious life in all the Orders improved over what it had been during the troublesome years of the fourteenth century.

The movement introduced into the Franciscan Order by the Spirituals, regrettable as are its excesses, was not without its beneficial effects. Removed so far from the times in which these events took place, it is difficult for us to see clearly through the maze of heated accusations and counter charges. One thing is, however, certain—the ideals of the Order had not been lost to the Order as such. If the latitude of the Rule had been the occasion of misunderstandings, this very latitude was to prove the salvation of the Order and the foundation of its healthy growth.<sup>34</sup> The work of St. Bernadine of Siena, St. John Capis-

<sup>33</sup> Cf. Hurter, II, 562.

<sup>34</sup> "Arbori assimilatur Religio Minoritica ejus rami aureae semper

tran, St. James of the Marches and Ven. Albert of Sartiano and the success achieved by them proves that in spite of individual lapses from the ideals of the Order—which appear the worse because of the attention concentrated on them—the Order as a whole had never lost sight of its mission nor allowed its traditions to die.

The reform movements starting in Italy as early as 1334 continued to spread and were viewed with favor by the majority of the members of the Order. The Generals of this period, though not attaching themselves to the reform, often promoted them whenever these movements appeared sane and free from the excesses of the Zelanti. The fifteenth century has often been called the second Golden Age of the Order. It marks a revival of the early Franciscan method of preaching after the useless speculation which had been adopted by many preachers of the preceding century.

Worthy to be ranked with the famous trio SS. Bernadine, John Capistran and James of the Marches is the too little known Robert Caracciolo, O.M.Conv. (d. 1495), Bishop of Aquino. So famed as a preacher was he that he was called a second Paul and all other preachers endeavored to imitate his style. Besides many sermons and conferences containing ascetical matters, he wrote *De Amore Divinorum Officiorum*, Naples 1473; *Speculum Fidei Christianae*, Venice 1555; *De Aeterna Beatitudine*. His *Opus Quadragesimale* was published over eighty times.

Other famous names are Antony of Rimini, Sylvester of Siena, John of Prato, Antony of Vercelli, Herculano of Piagale and Cherubim of Spoleto.

The deplorable consequences of the Western Schism had served to awaken the Friars to a realization of the Order's mission to the world and caused them to begin to draw upon the rich resources which were their heritage. Renewed activity among the common people is noticeable in Italy, evident in such works as the Montes Pietatis, founded by Barnabas Ternini 1462, the social and religious advantages of which can only be suggested here.

virescunt." Arturus a Monasterio in Introduction to Franciscan Martyrology. Cf. Guggenbichler, *op. cit.* p. 241.



The writings which have come down to us reflect a healthy spirituality.

Most renowned among the writings of this century are those of St. Catherine of Bologna (1413-1463). She received an excellent education at the court of the Marquis of Ferrara as companion to the Princess Margarita. At an early age she joined a group of devout virgins living in community at Ferrara under the Rule of St. Augustine. Later at the entreaty of Catherine, the community adopted the Rule of St. Clare and were clothed with the habit of the Second Order by the Provincial of the Friars Minor. The community began to flourish and founded new houses, the one at Bologna being entrusted to the government of Catherine. Here she lived and died, and here her incorrupt remains are venerated. Her spiritual conflicts, meditations and revelations were written at the advice of her confessor, a Franciscan. They include *De Septem Armis Necessariis Subeunti Certamen Spirituale*, and *Libellus de Revelationibus sibi factis*, first published at Bologna 1511. They have often been published in various languages.

Other writers in Italy in this period are:

Amadeus Lusitanus (d. 1482), known in the world as Jose Mendez de Silva. He was the brother of Venerable Beatrice de Silva, foundress of the Conceptionists. He began his religious life in the Hieronymite Monastery, Guadalupe, Spain, where he spent ten years. He joined the Franciscan Order in Assisi and instituted the reform known as the Amadeans. He had the gift of prophesy and miracles and is mentioned in the Franciscan martyrology on August 10th. He wrote *Nova Apocalypsis* which exists in several MSS.

Antonius Massa (d. 1435), Minister General and Bishop of Massa, left *Lexiones Spirituales super Expositionem Alexandri de Hales in Psalmum L.*

Antonius Bituntini (d. ca. 1459) wrote *Expositio Mystica Evangeliorum Dominicalium; De Vitiis*. A *Speculum Animae* attributed to him seems to be the same as written by John Pecham.

Bernardine de Fossa (d. 1503), besides a valuable chronicle, left *Admonitiones Vitae Spiritualis*.

Blessed Bernardine de Feltra (d. 1494), founder of the Montes Pietatis, wrote *De Modo Confitendi* and *De Perfectione Christiana*.

Bernardine de Bustis (d. ca. 1500) was the companion of Blessed Bernardine de Feltra in his missionary and charitable work. He composed a *Mariale* of sixty-three sermons on the Blessed Virgin; *Perpetuum Silentium*; and *Rosarium Sermonum*. He is the author of the Office for the Feast of the Immaculate Conception and of the Holy Name.

Cherubim of Spoleto (d. 1484)<sup>35</sup> wrote in the Etruscan tongue and has been numbered among the classical writers of Italy. He wrote *Regula Vitae*

<sup>35</sup> Possibly the same as Cherubinus of Siena although Sbaralea distinguishes between the two.

*Matrimonialis; Regula Vitae Spiritualis* and *Conforto Spirituale*. His relics are venerated at Santa Maria degli Angeli, Assisi.

Christopher a Varisio (d. 1491), missionary in the Holy Land, wrote *De Vita et Passione Nostri Pissimi Salvatoris*.

Francis of Florence (fl. 1441), theologian, jurist and preacher; wrote *Institutiones Christianae; De Excellentia Conditionis Humanae; De Divinis item Operibus; De Insensata Cura Mortalium ad Illusos hujus Vitae Amatores*. These writings are preserved in MS. at Santa Croce, Florence.

John Canales (d. 1462), professor of theology in the University of Ferrara, wrote *De Coelesti Vita; De Natura Animae; De Paradiso*; and sermons.

Laurentius Gulielmus de Traversaguis (1414-1495), studied under Sixtus IV. and lectured publicly in England and Paris. He wrote *Correctorium Vitae Humanae; De Vita Aeterna et Vera Felicitate*; and *Triumphus Quinque Jesu Christi*.

Nicolaus of Osimo (Auximanus), O.F.M. (d. 1453), contemporary of St. Bernardine of Siena, studied law at Bologna and entered the Franciscan Order after getting his Doctor's degree. He was for a time superior of the Holy Land. He wrote a number of works on moral theology and the spiritual life, best known of which is *Quadrigena Spirituale*, sometimes attributed to St. Bernadine. Faith, good works, confession and prayer are the four wheels of the chariot. The work was published at Jesi 1475 and often thereafter.

Anonymous, O.F.M. (Wadding, Anon. Italicus IV), *De Passione Domini* (docte et devote) completed in MS. in 1471.

The history of the Order in Spain during this century resembles closely that of Italy. Spain had taken an active part in the Schism and influences were otherwise much the same. An independent reform movement in the Order began in Spain somewhat later than in Italy, but uninfluenced by the latter. No doubt Spanish Friars also produced an ascetical literature in this period, but unfortunately little has come down to us. Worthy of note, however, is Lupus or Lopez e Salinis, O.F.M. (d. ca. 1470), founder of the Custody of Burgos, wrote *Speculum eorum qui Religiosis velint praeesse; Scala Perfectionis Regularis; Antidotum Abusuum et Malorum per quaeque Vita Monastica Relaxatur; Collationes Spirituales; Regulae, Formulae Vivendi, etc., pro Fratribus ejusdem Custodiae recte Gubernandis*.

Alphonsus of Madrid (fl. 1509) wrote in Spanish *Arte para servir a Dios*, "libellus vere aureus" (Wadding). Italian edition, Rome 1604.

Francis Ximenes of Catalonia (d. 1409), Patriarch of Jerusalem, wrote in Spanish *Vita Christi; Pastorale* (Instructions for Superiors); *De Vita Christiana* and *Scala Dei*.

The excessive speculation of the preceding century was not without its influence on spirituality, especially in Germany, France and the Netherlands. A mysticism wholly saturated with intellectualism in the hands of the unskilful had led to any number of false ideas of spirituality, some

**False  
Mysticism**

of which were not unlike the principles to be enunciated by Luther and his followers in the sixteenth century.<sup>36</sup>

It would lead us too far to enter into a discussion of the causes and principles of false mysticism. Suffice it to say that while some Franciscan writers were apparently influenced by the teachings of false mysticism with its tendency towards quietism, inclining the mystic to be oblivious to his salvation and to neglect the means thereto,<sup>37</sup> the majority of Franciscans adhered strictly to the safe teachings of St. Bonaventure. Gerson, the pious chancellor of the University of Paris, who combated false mysticism so effectively, though not a Franciscan, was a faithful follower of Bonaventure.

The Franciscans of the Observance in the Netherlands and in Germany translated and published practically all the ascetical works of St. Bonaventure, the most popular ascetical book of this period being the *Soliloquium*, under the title *Boec van vier oefeningen*, often with appendices on contrition or with prayers and offices. Apparently the object was to counteract the pernicious principles of false mysticism. Numerous fifteenth century MSS. in Flemish are also in evidence to show the influence of St. Bonaventure on the Franciscan ascetical writers of the Netherlands. Among these are *Sinte Francisci leuen*; *Een geestelijck tractataat*; *Glosen op den Pater Noster*; *Profectus Religiosorum*; *Een spiegel der volcomenheit*. The library of the Franciscan monastery of St. Trond contains two important MS. volumes by a Flemish Franciscan from the first half of the fifteenth century. The contents of the first volume are worthy of note: *Les douze Stations de la Croix*; *Lettre amoureuse adressée par l'âme à Jesus*; *Dialogue entre un riche et un pauvre*; *Traité sur l'utilité du silence*; *Dialogue entre le Pèlerin et la Vierge Théodore*; *De la Pureté de Conscience et des Jugement téméraires*; *Traité de la Pauvreté des moines et des reclus*; *Traité de la Préparation à la mort*. All ascetical writers of note down to Gerson are cited. The second volume contains prayers and offices, notably the *Exercices en l'honneur du Saint Nom de Jésus*. The style is described as singularly beautiful and the whole work is valuable for the insight

<sup>36</sup> This development belongs chronologically to the fourteenth century, but its effects were most clearly manifested in the fifteenth century.

<sup>37</sup> Cf. Pourrat, *op. cit.* 226 and 273.

which it gives of popular asceticism in the Netherlands in the fifteenth century.

Foremost among the spiritual writers of the fifteenth century must be ranked John Brugman (d. 1473), Guardian of Malines and Vicar Provincial of the Observants in the Netherlands. He was the friend of Denis the Carthusian, who wrote his *De Doctrina et Regulis Vitae Christianae* at the instance and advice of Brugman. Father Brugman played an important rôle in the introduction of the Observance and exerted a powerful influence on all the ascetical writers of the Netherlands and on many writers of other countries of Europe during his life and after his death. Although no positive evidence remains of his influence on the school of copyists which later developed into a school of spiritual writers, his close friendship with the Brethren of the Common Life founded in 1381 at Deventer, leads us to believe that much of the work done by them was, as in the case of Denis the Carthusian, instigated by this Franciscan spiritual. Father Brugman was a poet of no mean merit, his poems ranking among the masterpieces of Flemish literature. Noteworthy is his *Zielejacht* (Seelenjagd), the prayer of a soul, which having pursued the pleasures of the world, finally enters on the way of salvation. His prose works include *Ene devote oefeninge der Kynsheit des middels ende des eyndes ons Heren Christi*, 2nd. edition, Amsterdam, 396 in 8°, considered a masterpiece of piety and scriptural science. *Epistola Venerabilis Patris Fratris Joannes Brugman ad quosdam Fratres* (alias, ad quendam fratrem) *domus Domini Florentii*; *Epistola Joannis Brugman ad Dominum Engbertum, Patrem hujus domus*. These letters written in 1470 during his last illness were addressed to the Brethren of the Common Life and were first published in a history of his life written by Dr. Moll, a Protestant, in 1854. An important MS. entitled *De Ruinis Observantiae* is also ascribed to him.

Ven. Henri de Herp (Harphius, Herpius, Citharaedus) (1477). This saintly religious was born at the beginning of the fifteenth century and entered the Franciscan Order in the Province of Cologne. He was the seventh Vicar Provincial of the Convents of the Province of Cologne belonging to the Observants. He was a man of eminent virtue and prayer and is said to have been rapt in ecstasy during the



celebration of Mass, often remaining in this state for six hours at the altar. That some of his ascetical works were put on the Index need occasion no surprise nor reflect on the virtue or doctrine of the author. The first edition of his works were printed in the early years of the Reformation, and the innovation of the heretics, particularly regarding free will and the merit of good works, made the Church especially vigilant where writings on these two points were concerned. Whereas the Church could excuse the ambiguities of ascetical and mystical writers of the Middle Ages in favor of their sanctity and right intention, the danger of misinterpretation in favor of heresy at this later day explains the exactitude demanded by the Church in writings of this nature. De Herp died before the heresies of the Reformers were invented and the most of his writings were not published until many years after his death. The works of De Herp which are ascetical or which contain valuable contributions to asceticism are: *Speculum Aureum Præceptorum Dei*; *Sermones de Tempore, de Sanctis, de Tribus Poenitentiae Partibus, de Triplici Adventu Christi*; *Speculum Perfectionis*, written first in Flemish and translated into Latin and Italian; *Directorium Aureum Contemplativorum*, the Latin translation of this work went through many editions often under other titles; *Theologia Mystica*, the edition of 1556 of this work was placed on the Index and was followed by *Theologiae Mysticae D. Henrici Harphii, O.M., libri tres in hac tertia editione castigati et correcti addita Introductione ad doctrinam secundi libri per P. Paul Philippium, Ordinis Prædicatorum*, 1585. From 1601 to 1611 three new editions of this work were printed. Several other ascetical works are ascribed to De Herp, chiefly *L'Ecole de l'Amour divin et ses Obstacles*.

**Philip de Meron** Philip de Meron. The date of birth and death as well as the details of the life of this Friar are unknown except that he was a member of the Province of Cologne and that he was sent to the Scandinavian countries as the Commissary to establish the Observance. He was a Doctor of Theology and an ardent promoter of devotions to St. Joseph. Only one work from his pen has been published, *Die historie vanden heiligen patriarch Joseph brudegom der Maget Maria*, 1500.

Henri de Xanten, or Santen, governed the Observants of the

**Henri de Xanten** Cologne Province as Commissary during an interregnum in 1487. A volume without date bears his name, *Die Collacien vanden eerwaerdighen vader broeder henric van santen*.

**Dietrich Coelde** (Theodoricus de Monasterio, de Muenster) (d. 1515) was first an Augustinian and later entered the Franciscan Order in the Province of Cologne. During the plague of 1489, with the permission of his superiors, he erected a tent with an altar in the middle of the city whence he administered to the stricken. Over 32,000 sick are said to have received the Sacraments from his hands. All that is now known of him was brought to life by the Jesuit, Demanet, who sketched his life in 1878. He wrote *Een corte oefeninge van d'passien ons heeren ihesu cristi ut gegeven by broeder Diedrick van Munster; Dits een scoon spiegel der simpelre menschen daer hem een goed Kersten in spieghele ende bescouwen sal*, this work known briefly as the *Kerstenspiegel*, went through at least twenty editions in the Netherlands, France and Germany.<sup>38</sup> Besides a book of devout poems and hymns Dietrich is the author of a small treatise entitled *De la Propriété Monastique*.

Other writers of this century are:

John van Remerswael, of the Province of Cologne, wrote *Der Sondaren Troest oft die Spiegel der consciencien*.

Stephen Fridolin (d. 1498), a German Friar, wrote several valuable ascetical works: *Schatzbehälter; Der geistliche Herpst; Der geistliche Mai*. These two latter works were re-edited as late as 1897 (Freiburg).

Nicolaus de Niise (Nyse, Denisse, Dionysii) (d. 1509) was Canon and Vicar General of Constance. After joining the Franciscan Order he held the office of Custos of the Province of France. Besides commentaries on St. Thomas and Scotus, he wrote *Gemma Praedicatorum*, and *Speculum Mortalium*, often published in various places.

Michael Menotus, O.M.Conv. (d. 1518), Doctor and Professor at Paris, left many sermons and a treatise *De foedere et pace ineunda media poenitentia*.

John of Werden (fl. ca. 1450) wrote *Dormi Secure*, a book of sermons of which Hain notes twenty-five editions before 1500; *Sermones de Sanctis and Sermones Dominicalis*.

John Gritsch, of the Province of Strassbourg, left sermons *De Tempore et de Sanctis* and a *Quadragesimale*, of which Hurter says habuit saec. XV editiones saltem 25.

<sup>38</sup> Non est proprie catechismus, sed instructio practica ad pie vivendum et moriendum. Er ist so einfach, verständlich und kräftlich dass er noch heute mit gleichem Nutzen wie vor 400 Jahren gebraucht werden koennte. Von Anfang bis zu Ende geht der einzige Gedanke: Jesus mein alles; alles fuer Jesus. Janssen in *Geschichte des Deutschen Volkes*, quoted by Hurter, *op. cit.* II, 1185.

<sup>38</sup> Cf. Guggenbichler, *op. cit.* 14.

Pelbartus of Timisoara (fl. 1490) wrote *Stellarum Coronae Benedictae Mariae; Quadragesimale triplex* and *Speculum Spirituale*.

Michael of Hungary, O.M.Conv. (fl. 1490), wrote besides many theological works *Sermones de Rosario* and *Passio Domini Nostri Jesu Christi*.

Peter Reginald, O.M.Conv., Province of France, wrote *Speculum Retributionis*, Lyons, 1494 and 1528; *De Gaudiis Piorum*, Basle, 1499 and Paris, 1509.

## SIXTEENTH CENTURY

The copying and re-editing of early Franciscan works begun by the Friars of the Netherlands in the preceding century lead to the formation of a school of asceticism and mysticism the salutary fruits of which we can scarcely estimate at this distant day. The writings of St. Bonaventure which had been popularized by Gerson in Paris became the basis of their writings. The ascetical works of the Seraphic Doctor were either translated into the vernacular or commented on in the simple language of the people. In how far, if at all, the Friars were influenced by Gerson is difficult to say. In their writings the Friars confined themselves chiefly to the Sacred Humanity and Passion of Christ and kept singularly aloof from subtle speculation as well as from the excesses of Miguel Molinos and the dangerous doctrines of the quietists. In principles and practice the asceticism of the Friars of the Netherlands remained distinctly Franciscan.

Chief among the writers of the Netherlands in this century was Francis Titelmann, who was known as one of the most brilliant theologians, preachers and scriptural students of his age. He was born in the Province of Lüttich about the end of the fifteenth century. After successful studies at the University of Berlin he became professor of philosophy and theology at the same university and made the institution a stronghold of Catholicity against the inroads of heresy. He was known for his piety as well as learning, and by word and writing publicly opposed Erasmus, who confessed his fear of the learned Franciscan: "Se nullius praeter Titelmanni eruditionem pertimescere."<sup>39</sup> After fourteen years of brilliant success at the university Titelmann, tiring of public life and wishing to flee from the honors being conferred on him, betook himself to Rome (1534) and soon after joined the Capuchins. Henceforth he gave himself to nursing the poor sick whom he called his books and codices.

<sup>39</sup> Cfr. Guggenbichler op. cit. 44 and Holzapfel op. cit. 573.

He died at the age of forty of a fever contracted in the discharge of his duties, September 12, 1537. The long list of Titelmann's works contains for the most part commentaries on various books of Scripture. Of his purely ascetical works the chief are: *Thesaurus Christianae Fidei*, written in German; *Summa Mysteriorum Christianae Fidei*; *Meditationes Sacrae divisae in septem distinctiones, unacum Expositione Missae*; *De Exercitiis Religiosorum*; *Contemplationes septem de Deipara Virgine Maria*; *Pia Exercitia intimae Devotionis*; *De septem verbis Domini in Cruce*. Many other smaller works written or edited by him could be added to this list.

Mathias Weynsen (d. 1547) was born at Dordrecht in Holland and entered the Franciscan Order in the Province of Cologne. Having been four times Provincial, he was chosen Commissary General of the Observance for the countries outside of Italy and Spain. He was a theologian of note, a celebrated preacher and an ascetic of the first order. Though the title of his chief ascetical work calls him the editor there is reason to believe that he is the author. This work, *Fasciculus Myrrhe* (*Bondelke van Myrre*) is a moral and ascetical treatise on the Passion of Christ. It went through many editions in various languages and is deserving of a foremost place among ascetical books. Weynsen also edited *Stimulus Divini Amoris*.

Francis Vervoort (d. 1555) was for a time Provincial of lower Germany and advisor to the Archbishop of Trèves. His writings were published by his friend Jean Verburghen, Curé of Neckerspoel and by Godfrey Peeters, General of the Frères Geggards in Antwerp. Many of his works published anonymously are known by the characteristic ending, "O Heere wanneer?" (*Quando, Domine?*). They include: *De Pane Angelorum*; St. Bernard's sermons of the Cantic of Canticles; Sermons on the Gospels; *Hortulus Animae*; *De hantboec der Kerstenen menschen* (a manual of Christian life, rules and prayers); *Den bergh van myrren*, Pious exercises during Mass and divine office; *Den wyngaert des Heeren*, Treatise on the Passion of Christ; *Conincx wynkelder*, the Royal Wine Cellar, a book of prayers for the consolation of the afflicted; *Medecyn der sielen*, preparation for death; *Het bruyloftcleedt der liefen Gods*, The Nuptial Robe, a treatise on Divine Love; and *Dat gulde Ghebedeboec*, The Golden Book of Prayer, translated into various languages.



Other writers belonging to or inspired by this School were:

Amand de Ziericzee, born in Isle of Walcheren off the coast of Holland about the middle of the fifteenth century, was lector of theology at Louvain until his death in 1525. His scriptural works contain much ascetical matter, especially the *Historia Passionis*, besides which he wrote a valuable ascetical work, *Spiritualis Militiae Horae XII*.

Adam Sasbout (Sasboldus) (1516-1553) succeeded Titelmann in the chair of Scripture at Louvain and was noted as a devotional preacher. His sermons include *Conciones tres super Scripturam Levitici*; *Memento homo quia pulvis es*; *Devote ende seer gheestelyke Sermonen*, which went through many editions.

Adrien van der Hofstadt (1540-1598), professor of theology at Louvain, wrote *Sermones Eucharistiae LXIX Symboli Apostolici Explicatio and Decalogi Explanatio*.

Bartholomew de Middelbourg (d. 1564), whose saintly life has been described by Henry Sedulius, left three volumes of sermons containing ascetical matter.

Balthasar van der Heyden (de Myriaca, de Merica) (d. 1573) is mentioned in the Franciscan martyrology on July 4th. He was confessor to the Poor Clares of Louvain and left several volumes of conferences which he had preached to the nuns.

Cornelius Donthier, Guardian of Nivelles, left one work published in 1554, *Contemplationes très dévotés de sept principales effusions du Sang de Notre-Seigneur*.

Cornelius Brauwer (d. 1581) was one of the strongest opponents of heresy in the Netherlands. Two of his works in Flemish are extant: *Den Spiegel van den thien geboden* and *De Seven Sacramenten*.

Francis Leroy (Regis) (d. 1544), a member of the Province of St. Denis, was lector of theology in the Convent of Paris and preacher to Charles V. He wrote many sermons, a commentary on the Lord's Prayer, and a treatise entitled *Mulierem Fortem quis inveniet*.

Francis de Sicheu (d. 1559) wrote *Laconica Exhortatio ad Mortem*; *Concio de Eleemosynae Efficacia*, and *Brevis et Pia Explicatio in VII Verba quae Christus in Cruce protulit*.

Francis van Nieuwenhove (a Nova Curia), a member of the old French Province in Flanders, left besides many unpublished sermons, *Expositio Regulae S. P. N. Francisci*; *Tractatus de Virginibus*; *De septem Doloribus Beatae Mariae Virginis*; *Tractatus de Fructibus Spiritus*, etc.

Francis Everaerts (fl. 1587) was a companion and collaborator of Brauwer. He wrote *Historia septem Fratrum Machabaeorum Concionibus Explanata*.

Henry de Liege, mentioned by Wadding, left two works since lost, *Commentaria in quatuor Evangelia* and *De Augustissimo Sacramento*.

Henry Pippinck (Pepin) wrote a treatise on the Omnipotence of God and the Mercy of Christ towards sinful man, *Een seer soon ende suyver boeck verclaerende de mogentheyt Gobts ende Christus ghenade over die sondighe menschen*. Published 1566.

Jean Bylkens was the first Provincial of Lower Germany (Germania Inferior) and died at Malines in the odour of sanctity 1540. He left two unpublished works: *De Curis et Anxietatibus Guardianorum*, and *De Ruina Observantia*.

Jean Adriaens wrote in Flemish a work on the Blessed Sacrament and a commentary on the Symbol of St. Athanasius.

Jean de Leeuwarde (d. 1590), Doctor of Theology and missionary in America, left in MS. *De Ecclesia Christi*; *De Providentia Divina*; *In Decalogum*.

Luc van der Hey (Myricanus) translated and edited the *Stimulus Divini Amoris* which went through several editions (1511-1514).

Lieven de Brecht (d. 1558) was a poet and Latin scholar of renown. Many of his poems contain pious reflections, especially *Carmen quo Christus in Cruce cum peccatore expostulat et eundem ad poenitentiam invitat*. He also wrote ascetical works in prose.

Lambert Willot (d. 1579) wrote *Varii Fidelis Sponsae Affectus quibus erga Sponsum Redemptorem dulcissimum varie illa fertur*.

Mathias Cats (Felsius) (d. 1576) was named lector of S. Scripture at Louvain 1555 and was Provincial from 1574 until his death. He was known for his piety as well as learning and was of a family of popular poets. He wrote *Catholica Praeceptorum Decologi Elucidatio*, and *Institutionis Christianae Catholica et Erudita Elucidatio*.

Nicholas Zegers (d. 1559) was a disciple of Titelmann and a scholar of Greek and Hebrew. Besides many works on Scripture he wrote *Speculum Vitae Christianae*, and *Via Vitae* published several times.

Pierre Roberti left one work entitled *De Statu Religioso ac de iis qui sese Religiosis Ordinibus Manciparunt*, 1594.

Peter de Slupick, confessor to the Poor Clares of Delft, wrote a prayer book published in 1561 and several times thereafter.

Philip van der Vaedt wrote *De Werck-Clocke des eeuwichs levens*, a book of meditations for sanctifying every day of the week.

Servais van der Heyden (d. 1599) was known for his zeal for monastic discipline. He wrote *Devote Meditation*, and *Den Reghel der Minderbroeders met corte verclaringhe op den Reghel*.

Thomas de Herenthals, Guardian of Ypres, was lector of theology in the College of St. Martin. His only known work, written in 1529, was afterwards edited by Francis Titelmann and translated into Latin by Zeger. It bears the title *Den Spiegel des kersten levens*.

Gerard Zoethelinck was Guardian at Ypres and Burges. He was Vicar Provincial in 1508 and died as Visitor of the Province of Saxony 1518. He wrote *Speculum Fratrum Minorum*.

The sixteenth century may well be called the Golden Age of Spain's glory. The country had been united by the marriage of Ferdinand and Isabella; as a maritime power it ranked first, the Moors had been defeated at Grenada 1492, vast territories had been added to the crown by the discovery of America; and music, literature and the fine arts flourished. With far greater right, however, may this century be called the Golden Age of Spain's spirituality.

The independent reforms which began in Spain in the preceding century bore early fruit. True, the history of the reform in Spain is not one of the glorious pages of Franciscan history. But names like Bartholomew of Quadalupe, John of Portugal, the gardener; Paschal Baylon, the refectorian, and Didacus of Alcala, the cook, are a proof that while the history that is written into records is being made by the few, there are others in the majority who, living in fidelity to the Rule they have professed, seek only the kingdom of God and its justice.

The four just mentioned are mystics rather than ascetics. Only one of them—St. Paschal Baylon—has left any writings.

St. Paschal Baylon (1540-1592), the Saint of the Eucharist and Patron of Eucharistic Congresses, joined the Franciscan Order (Discalced) as a lay brother and began to increase and perfect the devotion and virtue which he had practiced as a shepherd. Although poorly educated, his counsel and advice were sought by persons of every walk in life. For his own devotion he wrote in Spanish *Tractatus de Veneratione et Dignitate SS. Eucharistiae; Praecipua Myseria Vitae Jesu Christi; Acta Potiora Virginis Mariae*. Wadding says that the codices of these works preserved in the convent of Elche (?) (Elgensis) tell a story of great poverty, small fragments of paper having been used and the whole then bound with patched cloth.

Of importance are the writings of Juan de los Angeles, O.F.M. (Discalced), who wrote when the Spanish language had attained its perfection. He is one of the foremost masters of the spiritual life. His works, which were re-edited at Madrid 1901, comprise *Triumphos del Amor de Dios*, this work was first published at Molivos 1590; *Dialogos de la Conquisita del Reino de Dios*, first published at Compluto 1602. His other works are *De Sacrificii Missae Myseriis*, Madrid 1604; *Manuale Vitae Perfectae*, Madrid 1608; *Lucta Spiritualis*, ib. 1600; *De Praesentia Dei*, ib. 1607.

Didacus Stella (Diego Estella), O.F.M., preacher and theologian, wrote in Spanish *De Contemnendis Mundi Vanitatibus*, Saragossa, 1572, translated into Latin by Peter Burgundus, S.J., Cologne 1585 and often thereafter; *De Amore Dei*, Salamanca 1582, also translated by Peter Burgundus; and *De Amore Mundi*.

Few writings of saints have been more widely studied for their spiritually as well as for their psychology than the writings of St. Theresa. Yet aside from the fact that it is known that St. Peter of Alcantara was her confessor and adviser, little has ever been said of the influence of Franciscan spirituality on the mystic of Avila. Certainly few are aware that she owed her conversion to the higher life to the book of a Franciscan ascetic—Francis of Osuna.

**St. Paschal Baylon**

**Juan de los Angeles**

**Didacus Stella**

**Influence of Franciscan Spirituality on St. Theresa**

Francis of Osuna, O.F.M., Obs. (ca. 1497—ca. 1540), to whom both Sbaralea and Hurter give the title *Commissarius Indiarum*, is the author of the famous *Abece-darium Spirituale* which he wrote when he was twenty-seven years old. The work was first published in five volumes; the first volume appearing at Seville 1528, and the fifth at Burgos 1541. In subsequent editions the form was often changed and consequently the number of volumes. Thus it appeared at Seville in 1554 in seven volumes. It was the third volume of the *Abece-darium*, given to St. Theresa by her uncle, which brought about a change in her spiritual life and helped her meditate. Throughout her life she followed the book as a guide. Her copy of the work—edition of 1528—with over 300 marginal notes in her hand, is preserved at the convent of Avila. Francis is also the author of *Cynosura omnium statuum hominum*, Burgos, 1510; *Liber de mystica Theologia* (before 1533); and *Expositio super Missus est*, Antwerp 1535, where the author was then staying. It is, however, the *Abece-darium* on which the fame of the author rests. The work is a treatise on solid, practical piety. The General Chapter of Toulouse 1532, approved the work and recommended it for the Order.

St. Theresa does not hesitate to say in her Autobiography that after God she owes all she accomplished to St. Peter of Alcantara. This refers not only to her reform of the Carmelite Order but also to the work of her own sanctification. The praise, therefore, which has been bestowed on her as a prudent superioress and a no less prudent mystic, redounds to the glory of St. Peter.

St. Peter of Alcantara (1499-1562) was born of noble parents at Alcantara in Spain, and entered the Franciscan Order at the age of sixteen. One year after his ordination to the priesthood he was chosen Guardian at Robredillo and soon afterwards began his career as a preacher. In 1538, as Provincial, he undertook the reform of his Province, which developed into the Alcantarine Reform. He was canonized in 1669, his feast being kept on October 19th. St. Peter is the author of the deservedly famous *De Oratione et Meditatione*. Written in Spanish, this work was soon translated in Latin and went through many editions. Wadding notes that in his time it had appeared in all the languages of Europe. St. Theresa, St. Louis Bertrand, O.P., St. Francis de Sales and others praise the



book unqualifiedly. St. Theresa introduced St. Peter's method of meditation into the Carmelite Order, where it is still practiced; and Blessed Olier, the founder of the Sulpicians, used it as the basis for his treatises on mental prayer.

Another Spanish writer deserving of mention here is Michael Medina (1489-1578) born at Belalcazar in the Diocese of Cordova. He made his studies at the University of Alcalá, founded by

**Michael Medina** Cardinal Ximenes and after receiving his degree, taught at the University and later in the school of the Order.

He was selected by the theologians of Alcala to represent the University and the king at the Council of Trent. In 1571 he was chosen Vicar General of the Order. His defence of the works of his brother Franciscan John Ferus (Wild) of Mainz against the attacks of the learned Dominican Dominic Soto, caused him to be imprisoned by the Inquisition of Toledo.<sup>40</sup> After five years of patient suffering he was brought to the Franciscan monastery of Toledo where he died. Immediately after his death the tribunal of the Inquisition acquitted him. Medina was a dialectician, theologian and orientalist of note. Among the long list of books which he wrote we find the following ascetical works: *Christiana Paraenesis* (7 books), Venice 1564; *De Sacrorum Hominum Continentia* (5 books), Venice 1568;<sup>41</sup> *De Vera et Christiana Humilitate* (2 vols.), Toledo 1559.

Besides the influence of Franciscan spirituality on St. Theresa, the writings of Franciscans were in no small measure responsible for other works written during this period. Reference has been made to this influence on the writings of St. Ignatius Loyola. It is quite certain also that the famous *Spiritual Combat* of Lawrence Scupoli, Theatine (1530-1610) owes its origin to the reading of *Meditations on the Mental Sufferings of Christ* by Blessed Baptista Verani (q. v.) and *Tratado de la paz de l'alma* of Juan de Bonilla, O.F.M.<sup>42</sup>

The first work to be published by a Capuchin author was an ascetic work, *Ars Unionis cum Deo*, printed in 1536. Thereafter

<sup>40</sup> Cfr. Hurter op. cit. vol. III p. 54.

<sup>41</sup> Cfr. Ubald d'Alencon.

<sup>42</sup> This was the case until 1544 when the University was placed in charge of the Jesuits. Cfr. Guggenbichler op. cit. p. 7.

**The First  
Book by a  
Capuchin  
Friar**

the names of members of this branch of the Franciscan family appear frequently on ascetical works which contributed greatly to the spread of Franciscan spirituality in this and the following centuries. Like the majority of ascetical writers among the Friars Minor and Friars Minor Conventual, Capuchin writers adhered faithfully to St. Bonaventure.

**Beginning of  
Protestantism**

The sixteenth century marks the beginning of Protestantism. The record of services of the Order to the Church during the troublesome times which followed does not belong here. It may not be amiss, however, to remark that the Council of Trent, in which Franciscans took a prominent part, inclined in many of its most important decisions to the opinions of the Franciscan school of theology, especially regarding grace; and that Dr. John Eck, the most brilliant and successful of Luther's opponents, was rector of the University of Ingolstadt where Bonaventure was taught exclusively.<sup>43</sup> The invention of printing about the middle of the preceding century and its practical application naturally increased the number of books. Naturally, too, the bitter strife which Luther had inaugurated brought forth works of a polemic or apologetic nature, of which Franciscans wrote not a few. Yet the great number of purely ascetic works published by Franciscans in the very heat of the conflict is worthy of note. Not all of these, it is true, were produced in the region immediately affected by the Reformation; but that many, if not the most, were written as an antidote there can be no doubt. In less than thirty years after Luther's apostacy the Council of Trent had awakened the world to a realization of the danger which threatened the Church if this knowledge had been lacking until then; so that at least the ascetical writers after 1545 may have written in the hope that by their effort to increase the love of God in souls they were doing what lay in their power to check the fast growing evil.

The writers of this century include:

Marcus Vigerius de la Rovere (d. 1516), O.M.Conv., a grand-nephew of Sixtus IV. and Cardinal, wrote *Decachordum Christianum*.

Casper Schatzger (d. 1525) made his studies in his native city Landshut and at the University of Ingolstadt. He was Guardian at Munich and three times Provincial of the Strassbourg Province. Due to his efforts Bavaria was

<sup>43</sup> Cfr. Guggenbichler op. cit. p. 12.

saved to the faith. Within a period of seven years he wrote no less than twenty-three treatises on various subjects,<sup>44</sup> among which are the following ascetical works: *Conciones de Salva Regina*; *Tractatus de Vita Christiana seu potius Christiano-Monastico*; and *Tractatus de Vita Contemplativa*.

John a Fano (1469-1539), a member of the Observant Province of the Marches until 1534, when he became a Capuchin. His *Ars Unionis cum Deo* was the first work to be published by a Capuchin (1536). He also wrote *Commentaria in Regulam*, 1589 and 1635; *Tractatus de Paupertate*, 1555 and 1589; *Dialogus Salutis*. The *Ars Unionis cum Deo* is a treatise based on the *Theologia Mystica* of Henri de Herp.

Antonius Saxolini (d. 1528), Bishop of Minerbio in Apulia, wrote *Illuminata Conscientia*.

Antonius de Monelia (fl. 1525), a Genoese, wrote a commentary on the mystical theology of Denis the Areopagite and *Sursum Corda*.

Antonius a Matellica, O.M.Conv. (fl. 1535), wrote minor ascetical works.

Vitus Pizza, O.M.Conv. (fl. 1550), a Sicilian Conventual, wrote twenty sermons on Psalm L, each of which contains a meditation on Christ crucified.

James Melphithensis, O.M.Cap. (d. 1561), a man of learning and holy life and a preacher of renown, wrote *I Divini Preoetti*, which was many times re-edited and published.

John Serano, a Spanish Franciscan (fl. 1550), left *Informacion para la Viuads Christianas*.

Antonius Guervara (d. 1544), wrote *Monte Calvario*; *Oratorio de Religiosos y Exercicio de Virtuosos*.

Antonius Pagani (d. 1589), of the Province of Venice, one of the speakers at the Council of Trent, left several works written in Italian, chief of which are *Speculum Veri Christiani*, Venice 1539; *Brevis Summa Triumphorum Militantium pro Perfecta Reformatione Interioris Hominis*, Venice 1539.

Octavian Praecon, O.M.Conv. (d. 1568), Bishop of Ariena and later Archbishop of Palermo, attended practically all of the sessions of the Council of Trent, in which he proved himself a speaker of note and a man of influence. Among his many works the following ascetical treatises are found: *Expositio in Orationem Domini Jesu Christe, Rex Glorae*; *Expositio Responsorii Libera me Domine*, Palermo 1566.

Cornelius Musso, O.M.Conv. (1511-1574), was born of a noble family at Piacenza, and at the age of nine was placed with the Conventuals. At the age of twelve he was known throughout Italy as a public speaker of note and was called to address the senate of Venice. In 1541 he was named Bishop of Bertinoro and in 1544 was transferred to the See of Bitonto. He attended all of the sessions of the Council of Trent and delivered the opening address. Besides his rhetorical and scriptural works he wrote several volumes of sermons and is famed for his *De Divina Historia*, Venice 1585.

Francischinus Vicedominus, O.M.Conv. (d. 1573), of Ferrara, a theologian and orientalist and professor in various colleges of the Order. By long and patient practice he overcame an impediment of speech and became one of the foremost preachers of Italy, "Suggesti delicias et citharam nostrae aetatis."<sup>45</sup> He attended the Council of Trent and delivered one of the sermons. Of his many volumes of sermons the most contain ascetical matter, especially *Discursus Morales in Evangelia*.

Peter Paul de Coporella, O.M.Conv. (d. 1556), was prefect of studies of the Order. He attended the Council of Trent and in 1552 was named Bishop of Cotrone. He wrote *De Operibus Misericordiae* and *De Bonis Operibus*.

<sup>44</sup> Cf. Guggenbichler, op. cit. p. 51.

<sup>45</sup> Cfr. Guggenbichler op. cit. p. 77.

John Anthony Delphinus of Casale, O.M.Conv. (d. 1560), a man of great virtue and so given to study that he was named *Media Nox*. He attended several sessions of the Council of Trent and died as Vicar General of his Order. He wrote several large works, of which we may note *De Salutari Omnium Rerum ac praesertim Hominum Progressu*, Camareno 1553.

Bartholomew Baffi, O.M.Conv. (d. 1577), Professor of Theology at the Academy of Padua. He attended the Council of Trent and preached one of the sermons. Late in life he joined the Capuchins and edified his brethren by his virtues. He left many MSS. of sermons and theological works containing ascetical counsels.

Henry Helm, O.F.M. (d. 1560), was born at Gernersheim in the Pfalz and was Domprediger of Cologne and Provincial of Saxony. He wrote *Quadragesimalia*, Paris 1556; *De Verbo Dei*, Cologne 1560; and *De Caritate*.

Peter de Monte, O.F.M. (Bergen) (d. 1579), was Rector Magnificus of the University of Louvain before entering the Order. While en route in solemn procession to a session of the faculty, clothed in the robes of his office, he paused before the door of the Franciscan monastery and delivering his seal and insignia to his attendants, entered the monastery, saying "Haec requies mea in saeculum saeculi."<sup>46</sup> His favorite devotion was the Passion of Christ, which he endeavored to instill into others by his work, *Enarratio Dominicae Passionis*, Antwerp 1555.

Melchior Flavius, O.F.M. (d. 1575), of the Province of Aquitaine, of noble birth, great learning and sanctity. For several years he was General Commissary of the Provinces of Upper Germany. He was endowed with the gift of miracles and prophecy and is mentioned in the Franciscan martyrology on March 17th. He wrote *Epitome Omnium Christi Mysteriorum*, Paris 1566. His *Resolutiones in 4 Libros Sententiarum Scoti*, Paris 1579, also contain gems of asceticism.

Henry Standish, O.F.M. (d. 1535), Doctor of Theology and Bishop of Asaph. Among his works is to be noted *Sermones ad Populum*.

Blessed John Forest, O.F.M. (1467-1537), theologian of note and confessor of the ill-starred Catherine, wife of Henry VIII. During two years of imprisonment for the defense of the primacy of the Pope, he withstood all threats as well as flattering offers of honor and was burned at the stake May 22, 1537. His too little known *Epistolae ad Diversos* were written in prison.

Bernardine of Sahagun, O.F.M. (d. ca. 1584), went as missionary to Mexico 1529 and taught in the College of San Diego, Tlatibulco. Besides his famous lexicon in twelve volumes, he wrote in Mexican *Collationes Septem Morales; Speculum Spirituale*, "plerosque insuper alios tractatus spirituales."

Bernadine a Babano, O.M.Cap. (d. 1558), of the Province of Cosenza, an indefatigable apostle of Apulia and Calabria, wrote in Italian the following works which were often republished and translated in various languages: *Meditationes de Vita Christi et Matris Ejus*, 2 vols.; *Mysterium Flagellationis Domini Nostri Jesu Christi in Forma Melitationis Redactum pro Singulis Diebus Hebdomadae*; *De Novem Effusionibus Sanguinis Domini Nostri Jesu Christi*; *De Septem Regulis bene Vivendi*; *Speculum Orationis*; *Tractatus de Gloria Paradisi*.

Bernadine Pallidus, O.M.Cap. (1485-1554), Provincial of the Roman Province of the Observance joined the Capuchins in 1532 and became second General of that Order. He wrote *Oratio Spiritualis* and *Epistola ad Religionis Nostrae Fratres*.

<sup>46</sup> Whether she is the Beata Clara Veneta, Virgo, mentioned in the Franciscan martyrology on April 28, I have not been able to determine.



Bonaventure a Rhegio, O.M.Cap. (1493-1556), Vicar Provincial of Picena and Procurator General left in MS. *Methodus Celebrandi cum Fructu Orationem XL Horarum*.

Eusibius Anconitanus, O.M.Cap. (1489-1569), Provincial of Picena and 1534 Vicar General of the Capuchins refused the Cardinalate offered to him by Paul IV. He wrote *Tractatus de Paupertate* and *Opusculum Divinarum Meditationum*.

Francis de Funiano, O.M.Cap. (d. 1597), theologian and preacher of the Province of Bologna, left in MS. *Conciones*, and *Sermones de Vitiis et Virtutibus*.

Francis Repantus, O.M.Cap. (1463-1549), third Vicar General of the Order, left *Circulus Divini Amoris (in quo pacto Deus diligendus sit super omnia traditur)*, 1621.

Gabriel a Montenovio, O.M.Cap., Provincial of the Province of Picena, wrote *Enchiridion Spiritualium Orationum et Meditationum necnon Exercitiorum in Exorando Deum*, Venice, 1583.

Gregory of Naples, O.M.Cap., theologian and preacher wrote several volumes on general theology and *Monita Necessaria pro Infirmis*, 1589; *Expositio in Regulam Clarissarum*, 1590; *Meditationes Mortis*.

Jerome Melphitensis, O.M.Cap., Province of Bari, wrote *Dialogi de Divino Amore*, Venice, 1589.

Jerome (Novariensis) Avogradi, O.M.Cap. (1506-1582), Province of Milan, wrote *Meditationes de Passione Domini*.

James de Mercato, O.M.Cap. (d. 1587), famous preacher and Minister General of the Order, wrote *De Perfecta Seraphicae Regulae Observantia*, 1584.

James Melphitensis, O.M.Cap. (1561), wrote *Commentaria in Decem Praecepta Decalogi*, 1575 and 1597; *Opusculum in Symbolum Fidei cum Commentariis*; *De Praeceptis Ecclesiae*; *Tractatus de Mortificatione Carnis and Conciones*. These last four works were published 1535, 1575 and 1578.

John Fassatius, O.M.Cap. (d. 1565), Provincial of Milan and former Dominican, left in MS. *Quaestiones in Regulam* and *Tractatus de Oratione et Meditatione*.

John Baptist Faventinus, O.M.Cap. (d. 1562), Province of Bologna, wrote *Epistola in qua magno spiritus fervore illos (conciones suos) invitat ad recollendam Passionem Domini Nostri Jesu Christi*, 1603, 1608 and 1648.

Bl. Joseph a Ferno, O.M.Cap. (d. 1556), of the Province of Milan was the institutor of the devotion of the Forty Hours Adoration at Milan whence it spread throughout the entire world. He was a preacher of renown and his advice was much sought by superiors of other religious Orders. The Franciscan martyrology for the 5th of January says, "Mediolani, Beati Josephi Fernensis confessoris ac concionatoris eximii Ordinis Capuccinorum qui saepe provincialatus munere functus virtute orationis et dono curationum refulsit." He wrote *Methodus, sive instructio celebrandi devote et cum fructu XL horarum orationem*, Milan 1575.

Joseph d'Oneglia, O.M.Cap. (d. 1591), Province of Genoa, wrote *Tractatus de Triumphanti Resurrectione Domini Nostri Jesu Christi*; *De Sacro Monte Alverniae*, meditations on the Stigmata of St. Francis.

Justin a Nursia, O.M.Cap. (d. 1594), Province of Umbria, Master of Novices and a successful director of souls, wrote *De Oratione Mentali*, 1593.

Lawrence a Montepulciano, O.M.Cap. (d. 1601), Provincial of the Province of St. Francis and of Abruzzi, wrote for novices *Tractatus de Externa Hominis Compositione et Hominis Interioris Abnegatione ex S. Bonaventurae Opusculis Extractus*.

Lactantius ab Interamna, O.M.Cap. (1539-1595), of the Province of St. Francis, left in MS. *Epistolae Morales et Spirituales Varii Generis*.

Bl. Matthew a Leonissa, O.M.Cap. (1510-1553), before his entrance into

the Order was a doctor of medicine. He was a man of great humility and obedience endowed with the gift of miracles and prophecy. The Franciscan martyrology mentions him on June 21. He wrote *Opusculum Devotissimum Meditationis et Colloquii de Poenis, Tormentis et Vulneribus Jesu Christi*, 1586 and 1601.

Salvator Sardus, O.M.Cap. (1486-1596), a lay brother of the Province of Picena, gifted with miracles and prophecy wrote *Coronae Spirituales in Honorem Immaculatae Virginis*.

Sylvius Hostalrich, O.M.Cap. (1504-1582), wrote a work entitled *De Oratione Mentali*.

Thomas a Tiferno (Citta di Castella) O.M.Cap. (1498-1576), Minister General of the Order, wrote *Coronae Plurimae ad Formam Meditationum super Omnia Mysteria Vitae Beatae Mariae Virginis*.

Nicolaus Herborn, O.M.Cap. (d. 1535), was Guardian at Marburg at the beginning of the Reformation and because of the opposition offered by his monastery, was expelled by Philip of Hesse, 1528. He later became Guardian at Brühl and Domprediger of Cologne. He was a close friend of John Fergus (Wild), Domprediger of Mainz. All of his works contain ascetical matter especially his sermons and *De Tribus Votis ac praesertim de Obedientia*.

Bl. Ladislaus of Gielniow, O.F.M. (1440-1505), made his studies at Cracow and entered the Order 1461 at Warsaw, shortly after St. John Capistran had introduced his reform in that country. During his long life he held various offices in his Province and edified all by the practice of the greatest virtue. He continued his work of preaching until his death and converted thousands of souls. He is mentioned in the Franciscan martyrology of Feb. 6. Besides his sermons he wrote *Opuscula Devotionem Excitantia* in Latin and Polish.

Alexander Ariostus, O.F.M., wrote *Enchiridion seu Interrogatorium Confessorum pro Animarum Curanda Salute*, Venice, 1513; Paris, 1520; Lyons, 1523; Brescia, 1579; *Tractatus de Vero et Perfecto Statu Minorum*; *Serena Conscientia seu Tractatus in Regulam*.

Alphonsus de Medrano, O.F.M., of the Province of Castile, wrote *Methodus Recitandi Officii Divini*, Compluto 1512.

Angelus del Pas, O.F.M. (d. 1596), Province of Catalonia, was the friend and adviser of Sixtus V., who gave him opportunity for study. He spent most of his life at San Pietro in Monte Aureo, Rome, where he died. Wadding relates that he spent the time from Matins until dawn in prayer and meditation and that he daily consumed two hours in saying Mass. The rest of the day and the greater part of the night were spent in study. Wadding lists 34 works from his pen among which are: *De Divino Amore Captando*; *De Confidentialia Hominis in Deum*; *De Parentum et Filorum Amore Recipiendo*; *Tractatus de Restituenda Disciplina Vetusta Religionis S. Francisci* (4 vols.); *De Instructione et Educatione Religiosorum*; *De Digna et Necessaria Praeparatione ad Suscipiendum SS. Sacramentum*, Rome, 1596; *De Coena Eucharistica*, ib. eo an.; *De Oratione Jaculatoria*, ib. eo an.; *De Cognitione et Amore Dei*, ib. 1596; *De Fundamentis Boni Spiritus et Omnis Perfectionis Spiritualis*, Genoa 1582; *Admonitiones Vitae Spiritualis*, Genoa 1584; *De Profectu et Splendore Hominis Spiritualis*; *De Christi Amore*.

Antonius a S. Maria, O.F.M. (1521-1602), born of noble parents at Piacenza, Doctor in utroque jure and official of the Roman Curia. He received a benefice in Spain whither he went, but soon became a Franciscan in the Province of St. Gabriel of which he became Provincial. He wrote *Expositio super Regulam*, Madrid 1591; *Speculum Spirituale*, Compluto 1584.

Bl. Baptista Varani (1458-1527), was the daughter of the Duke of Camerino and the grand-daughter of Sigismund Malatesta, Prince of Rimini. Converted from the love of the world by Bl. Peter of Mogliano, she entered the Poor

Clares and became the abbess of the Convent of Camerino. At the advice of Bl. Peter she wrote the history of her conversion and other works of an ascetical nature, which have been praised by saints such as Philip Neri and Alphonsus Ligouri. Her published works are *Recordationes sive Instructiones Spirituales Novem*, published in the Chronicles of Bartholomew Cimarelli; *De Doloribus Mentalibus Christi*, 1630; *Liber Conversionis suae*; *Epistolae Spirituales*; *Piae Orationes* and *Carmina*. The two last named works, though unpublished, are quoted extensively by the Bollandists and others.

Andreas Berna, O.M.Conv., Province of Venice, wrote *Meditationes super Psalmum Sextum*, Praeviso, 1600; *Expositio Hymni Te Deum*; *Expositio Sequentiarum Lauda Sion et Dies Irae*; *Alphabetum Triplex Initiatorum, Proficientium et Perfectorum in Via Spirituali*.

Andreas a S. Francisco, O.F.M. (d. 1600), Province of Granada, wrote in Spanish *De Oratione et Contemplatione*.

Antonius Mutti, O.M.Conv., Master of Theology, wrote in Italian *Solamen Agonizantium seu Regula bene Vivendi*; *Documenta pro Feminis Claustralibus ad pie Vitam Transigendam*, Venice, 1588 in octavo.

Bernadine of Asti, O.M.Cap. (d. 1554), was Provincial of the Roman Province and Procurator of the Observants before becoming a Capuchin. He governed that body for two successive terms and did much to advance the interests of the Order in very trying times. He wrote in Italian *Liber Spiritualium Orationum*.

Christopher Verruchinus, O.M.Cap., wrote *Exercitia Spiritualia* (3 vols.) Lyons, 1590, in 8; *Meditationes de Praecipuis Spiritualis Vitae Mysteriis*, Cologne, 1605; *Compendium Centum Meditationum Sacrarum*, Venice, 1596, 1618 and 1623.

Boniface de Ceva, O.F.M. (d. 1507), son of the Marquis de Ceva, Provincial and reformer of several provinces in France, wrote *Tractatus de Scientia ac Arte bene Moriendi* and the highly praised *De Perfectione Christiana*, Paris, 1517.

Clara Bugnia (1514), a Poor Clare of Venice, wrote at the advice of her confessor, Francis George, a Franciscan, *Exhortationes Quattuor super Verba Hoc est Praeceptum Meum*; *De Laudibus Obedientiae*; *Alia Sex de Virtute Patientiae*; *Quinque de Virtute Humilitatis*; *Documenta Salutaria de Morte Cogitanda*.

Cornelius Belanda, O.M.Conv., a Master of Theology of Verona, wrote in Italian *Itinerarium Spirituale*, Mantua, 1579.

Evangelista Marcellinus, O.F.M. (d. 1593), wrote *Tractatus de Conversione Peccatoris in Deum*, Venice, 1589; *Meditationes de Quinque Diebus Creationis Mundi*; *De Vanitate Mundi*. His sermons and expositions of Scripture also contain ascetical matter.

Francis Gonzaga, O.F.M., a descendant of the Dukes of Mantua, Minister General, 1579-1587, Bishop of Cefalu and later of Mantua, wrote *De Origine Seraphicae Religionis ejusque Progressu, de Regularis Observantiae Institutione, Forma etc.*, Rome, 1587; *Epistola ad Universos Ordinis Superiores de pace et Unione Conservanda*, 1579 and often thereafter; *Considerationes Spirituales ad Sacerdotes*, Mantua, 1599.

Francis a S. Maria wrote in Spanish *Manuale Sacerdotum et Speculum Veri Christiani*, Granada, 1598.

Francis Ortiz, O.F.M. (d. ca. 1547), a Spaniard wrote *Tractatus de Ornatu Animae*, Compluto, 1540; *Formatio Vitae Christianae*; *Soliloquium inter Animam et Deum*, Compluto, 1551; *Opuscula Varia Spiritualia*, Saragossa, 1552.

Francis Ortisius (Ortiz) Lucius, O.F.M., Province of Castile, wrote *Expositio in Regulam*, Madrid, 1584; *Viridiarium Divini Amoris*, Compluto, 1589; *Viridiarium de Divinis Floribus Sacerdotis Christiani*, Madrid, 1601; *Mystica Theologia*, Madrid 1608.



Hippolytus Lyricius, O.M.Con. (fl. ca. 1600), wrote in Polish *Meditationes de Corona Beatae Mariae Virginis; Methodus Vitae Communis pro Minoribus Conventualibus*, Cracow, 1615.

Ludovico Borojus, O.F.M., wrote *Dialogus de Sancta Oratione*, Trent, 1590; *De Virtuoso Exercitio Christiani*, ib. 1597.

Philip Gesualdus, O.M.Conv., Minister General 1593-1602 and Bishop of Cariati wrote in Italian *Soliloquia Spiritualia*.

Anonymus, O.F.M. (apud Wadding, Hispanus I), *Manuale Fratrum Minorum*, Seville, 1535.

Anonymus, O.F.M. (Hispanus II), *Via Perfectionis Spiritualis Animae*, Seville, 1532.

Anonymus, O.F.M. (Hispanus V), *Manuale Rerum Omnium Essentialium ad quas ex vi Regulae tenentur Fratres Minores*, Coimbra, 1571.

Anonymus, O.F.M. (Hispanus VIII), *Speculum Fratrum Minorum* (absque loco et anno).

Anonymus, O.F.M., Lusitanus, *Thesaurus Virtutum*, Molivos 1543.

Anonymi, O.F.M., *Instructio Novitiorum*, Madrid, 1595.

Anonymus, O.M.Cap., Province of Genoa, *Instructione del vivere Christiano secondo le sagre scritture e i Santi Padri*, 1538 and 1540.

Anonymus, O.M.Cap., *Meditationes in Hymnum Veni Creator Spiritus*, 1583.

Anonymus, O.M.Cap., *De Passione Domini*, 1539.

## SEVENTEENTH CENTURY

The conditions in this century, as regards the production of ascetical literature, differ little from those of the preceding century. The activities of the Friars in defending the Church against

**Persecution** Protestantism by preaching and writing merited for them the hatred and persecution of the enemy. Especially in England, the Netherlands and Germany, many Friars wrote a glorious treatise on Franciscan spirituality in their life's blood. The seventeenth century reminds us of names such as St. Fidelis of Sigmaringen, the first martyr of the Propaganda; the martyrs of Goreum in Holland; Thomas Bullacher, Henry Heath, Francis Bell and others in England; Nigel O'Boyle, Demetrius Broudin, Cornelius O'Donovan, Boetius McEgan and more than one hundred Franciscan martyrs under William of Orange in Ireland.

Scarcely less glorious than these martyrs are the heroic missionaries of the Order who during this century carried the faith, which Europe was rejecting, into foreign lands. Thus the Order was everywhere sacrificing its very best in the fulfillment of the mission given to it by its founder. And while the missionaries did not entirely forsake the pen, as is evident from the historical papers in the annual Reports of the F. E. C., it is easily understood that the circumstances of their calling were not conducive to the production of purely ascetical works.

State despotism with the development of nationalistic ideas in



Church matters as manifested in Gallicanism, and the birth and rapid spread of Jansenism and Puritanism are features which make the seventeenth century one not entirely favorable for the publication of ascetical works.

Add to this the fact that the excesses in mysticism of the preceding century as manifested in the writings of Molinos and the quietists had made the Church authorities prudently wary of works of an ascetical or mystical nature, and the output of this century is easily understood.

Noticeable too is the gradual separation of ascetical and mystical theology from dogmatic, moral and Scriptural works, until in this century the separation is well nigh complete.

**Asceticism  
Developed as a  
Distinct Branch  
of Theology**

No longer do we find commentaries on Sacred Scripture interspersed with pious reflections<sup>47</sup> or philosophical and moral treatises containing meditations and rules of life. Each of these phases of theology had been developed along separate lines. Even mysticism and asceticism had begun to diverge so as to form two distinct branches of theology.

Naturally the nearer we come to our own times the more complete are the lists of works which we find. The preservation of writings by means of print precludes the loss of manuscripts or the mouldering of valuable unpublished writings in monastery libraries. While time may yet bring to light important works which will find a place in the bibliography of preceding centuries the following list of the seventeenth century may be considered fairly complete.

To the credit of the Franciscan ascetical writers of the seventeenth century be it said that they guarded carefully against the errors into which so many ascetical writers of this century fell. Some works, it is true, did not escape severe criticism, but their doctrine stood the test.

Perhaps the work most vehemently attacked was the "Mystical City of God" by Ven. Maria of Agreda. This work deserves special mention here not only because the authoress belonged to

**Maria of Agreda** the Poor Clares and closely followed the opinions of the Franciscan school of philosophy and theology, but also because the work has so often been the inspiration of Franciscan writers. Maria of Agreda (1602-1665) was born of

<sup>47</sup> The excellent paper of Father Bernard Cuneo in last year's Report drew sufficient attention to the number of Commentaries developed according to the mystical and moral sense.

noble but, it is believed, impoverished parents. She with her mother entered the Order of Poor Clares established by Beatrice de Silva, while her father and brother became Observant Friars. Her "Mystical City of God," first published five years after her death, does not seem to have attracted much attention. With the translation and publication of this same work by Croset, a Recollect Friar, in 1696, a storm of protest was evoked and the Sorbonne condemned the work principally because the purported revelations favored Scotistic opinions. The Universities of Salamanca, Alcalá, Granada, Saragossa and Louvain favored the work and the Benedictines, Jesuits and Franciscans spoke and wrote in its favor. Spiritual writers such as Görres, Guéranger and Frederick W. Faber praise it and quote it in their writings. Several other mystical writings of Maria Agreda have remained in MS., some of which are preserved at Quaracchi.

The seventeenth century marked a period of disturbance for the Friars of the Netherlands and the school of writers which had developed among the Franciscans of these countries in the preceding century was greatly hampered in its work. There is no doubt that many original works were either lost or destroyed during this period, but with the beginning of the reign of Albert and Isabelle a more peaceful period ensued and the introduction of the reform of the Recollects gave fresh impetus to the production of ascetical works.

#### The Netherlands

The writers of the Netherlands in this century include:

Lambert de S. Trond, had belonged to the Province of Lower Germany and died in Italy ca. 1600. He wrote *Speculum Ordinis Minorum; Variæ Doctrinae Resolutiones in Regulam Fratrum Minorum; Vitae et Passio Domini Nostri Jesu Christi necnon Sanctissimae Matris Dominae Nostrae super Coronam Recitandae et Contemplandae*.

John Pellens (d. 1604) was the lector of theology at Louvain and confessor to the Poor Clares. He wrote a treatise on the theological virtues.

Adrian Pauwels wrote *Spiegel der Goeder Manieren veur de Novitien*, 1605.

Arnold D'Overysche (ab Isca) (d. 1619) suffered much at the hands of infidels in Holland and spent some time in prison at Edam. Was superior at Louvain for twenty years. Died at Coblenz while visitor of the Province of Cologne. His sermons and other small works have been published several times. He also left a work entitled *Paradijs van Devotie*, Antwerp, 1604.

John Snelinck wrote a treatise on the Alcantarine method of meditation.

Nicolaus Gazets was for many years lector of theology and wrote in Latin and French discourses on the seven corporal works of mercy, the necessity of charity and meditations on Adam and Eve.

Andre Couvreur (a Tecto) (d. 1625) wrote *Divini Amoris Facula; Meditatio Mortis*.

John des Moulins was instrumental in establishing a reform of the Recollects in the Province of Flanders. He wrote *Le Memorial de la Vie et Passion de Notre Seigneur Jésus ou Instruction pour devotement assister a la Sainte Messe*.

Jaques le Noir, of the Province of Flanders, wrote *Le plaisant verger d'amour spirituel*; *Le glorieux trophée des reliques des saints enseignant le chrestien à les honorer*.

Andre de Soto was born in Spain in the Province of Castile but lived most of his life in Belgium. He was known for his piety and zeal for religious discipline, being one of the principal supporters of the Recollect reform. For twenty-six years he was confessor to Princess Isabelle, daughter of Philip II, and at his death in 1625 was buried under the altar erected by the Princess as his monument. He wrote in Spanish and Latin: *A Life of St. Joseph*; *The Contemplation of Christ Crucified* and *The Dolours of Mary*, translated into Flemish and rendered in Latin by Raphael Fabrica, S.J.; *The Conversion of the Good Thief*; *Redemptio Temporis Captivi*, printed in English at Douai under the title *The Ransom of Time being captive*, 1638; *A Treatise on True Solitude and the Solitary Life*; *Dialogus Miraculorum*; *Explanation of the Blessing of the Paschal Candle and the Excellence of Peace*; *Paraphrase of Psalm CXVIII and CXXI*; *Consolation of the Living and the Burial of the Dead*.

Francis Stryp, Guardian of Maastricht and Missionary at Amsterdam, wrote a famous catechism *Cleyne Catechismus tot onderwysinghe van de jonckheyt*, 1618.

Henry Paludanus (Desmaretz) was lector of theology at Brühl, but belonged to the Province of Flanders. Besides some original works he published the sermons of the Spanish Franciscan, Diego de la Vega.

Francis van den Broeck (d. 1631) was a noted master of the spiritual life and found time amid the duties of many offices to write several ascetical works: *De Voeckens der Goddelycker Liefden* (*Scintillae Divini Amoris*); a translation of several of the works of Andre de Soto; books of devotion and lives of the saints.

William de Spoelbergh published several original works and translations. His original works include: *Speculum Beati Francisci*; *Manuale Fratrum Minorum*; *Tresoor van devote heylight Litanien*, Litanies for every day of the week; *Triumph der Heyligen van de Derde Orden*.

Cornelius Thielmann (d. 1634), of the Province of Cologne. His works had a wide circulation in Holland and the northern countries. He translated several works of St. Bonaventure in the vernacular, especially *De Perfectione Religiosorum*; *Arbor Vitae*; *Soliloquium*; *Seu Alae Seraphim*; and wrote many lives of the saints and devotional works.

Baldwin de Jonghe (d. 1634); among his very numerous works are found: *De Cognoscendo et Amando Deum*; *De S. Angelo Custode*; *Pharetra Quadruplex Divini Amoris*; <sup>48</sup> *Fasciculus Myrrhae*; *Lillium inter Spinis*; *Canticum Canticorum Ecclesiae Dei et Animae Sanctae Applicatum*; *Caput Sponsae sive Speculum Praelatorum*; *Hortus Conclusus, sive Instructio Status Religiosi*; *Schola Divini Amoris*; *Speculum Animae*; *Sanctorum Angelorum Amica Laudatio*; *Via Salutis Aeternae*; *Horologium Diurnum et Nocturnum et XII Praedestinationis Signa*; *Tuba Novissima de Judicio*; *Praxis Quotidiana Audiendi Missam*.

Nicolaus Oranus (d. 1634) left six large volumes of sermons, largely ascetical.

Philip Bosquier (d. 1636) left some twenty volumes of sermons.

Francis Fichet translated the ascetical works of St. Bonaventure into French.

Josse Vanderborght (a Castro) (d. 1634), twice Provincial of Lower Germany and a renowned preacher, left a volume of sermons for the Sundays and

<sup>48</sup> This singular work contains spiritual reflections on 1) the world, heaven, the stars and the elements; 2) meteors, gems and metals; 3) plants and animals; 4) men and angels. Cfr. Dirks, op. cit. 169.



Feasts of the year and a work entitled *Tractatus de Decem Virtutibus Immaculatae Virginis Annunciatae*.

Christopher d'Enghien (d. 1642), Guardian, Definitor and Custos of Lower Germany, translated into Flemish the *Traite de la Patience* of the French Recollect Jacques de Corene.

John Boener, distinguished preacher and zealous missionary, wrote the lives of the martyrs of Gorcum and of the Province of Lower Germany and a manual of devotion of the Seven Dolours of Mary.

Charles Mathieu (d. 1656) was Lector, Guardian, Definitor and Custos of the Province of Flanders. He wrote *Hebdomas Sancta*, meditations on the Machabees; *Petite Guide des Devots a la Conception Immaculee*.

Adrian Hoebrecht (d. 1649), secretary of the Province of Lower Germany, wrote *Manuale pro Directione Confraternitatum*; several lives of the saints and commentaries on the Rule of Bl. Jeanne de Balois.

Saint Nicasius Hesius (d. 1572), one of the martyrs of Gorcum, left a translation in Flemish of Gerlac Peterssen's *Soliloquium*.<sup>49</sup>

Bonaventure Dernoye (d. 1653) took the habit in Flanders in 1599 and soon after profession was sent to Ypres to introduce the reform of the Recollects. In 1626 he went to Saxony as Visitor Apostolic and was several times Guardian in the Province of the Holy Cross. The division of his native Province occurred during his absence and on his return he chose the new Province of St. Joseph of which he was Provincial until his death. His chief work, *Medulla Evangelii per Christum Dictata S. Francisco in sua Seraphica Regula Exposita Moraliter*, was edited and published after his death (Antwerp 1657, in fol.). It is a treatise on the virtues of the Gospel applied to practice in the Rule of St. Francis. His other works are: *Praxis Justitiae Christianae per totius Anni Menses Hebdomades et Dies Distributa*, Cologne, 1630; *Manuale Selectiorum Praecationum, Orationum, Meditationum et Adspirationum*; *Meditations sur la B. Vierge Marie*. His unpublished works include *Capitulum Regulare Aeterni Judicis*; *Domus Domini*; *Recessus Solitarius cum Exercitiis pro Fratribus Recollectis*; *Redde quod Debes*.

John van der Zype translated the writings of St. Mechtilde.

Lambert Pevee wrote several ascetical works.

Athanasius Daervoet translated the exercises of Ven. Nicolaus Esch into Flemish.

George Corture (d. 1654) wrote *Clavis Spiritualis per quam intratur ad Deum et Seipsum*.

Maximillian Lenglez (d. 1651), Province of Flanders, wrote *L'Ecole de la Vierge, en laquelle elle enseigne l'art de l'aimer, servir et imiter ses vertus*.

Pierre Rythove wrote in Flemish the life of Bl. Angelo of Foligno.

Samuel Buirrette wrote *Ad Lamenta Afflictorum Consolationes Angelorum*; *Pratique Céleste et Anniversaire sur tous les Mystères et solennitez d'Eglise propose en toute l'Année pour la perfection des Ames*; and many lives of the saints.

Valentine Maree (d. 1660) wrote a treatise on the conformity of the disciple with the Master in imitation of the De Conformitate of Bartholomew of Pisa.<sup>50</sup>

Peter Marchant (1585-1661) held high offices in his Province and in the Order. He was Definitor General, Visitor of England and Ireland and Commissary General of the Provinces of Germany and Belgium. Among the numerous works of this prolific writer the following are of an ascetic nature:

<sup>49</sup> Peterssen (1378-1441) was a Canon Regular of Windesheim. His style suggests the Imitation which may have been inspired by him. Cfr. Pourrat op. cit. 256.

<sup>50</sup> Though criticized because of its forced comparisons and lack of logic, the work is said to be of value for directors of souls. Cfr. Dirks, op. cit. 216.



*L'Image du vray Chrétien; Tribunal Sacramentale sive Speculum totius Hominis Christiani* (contains excellent rules for the guidance of souls); *Expositio Mystica—Literalis Ss. Sacrificii Missae; Academie au Exercitationes Spirituelles; Expositio in Regulam Seraphicam*, Antwerp 1657, in fol.; *Expositio Testamenti S. P. N. Francisci*, ib.; *Expositio Literalis Regulae Fratrum Minorum*, Antwerp 1648; *Cophini Fragmentorum Panis Verbi Dei*, Ghent 1765.

Francis van Hondeghem (d. 1664), a defender of the Immaculate Conception, left the following works: *Oratorium Cynosura Salutis Nuncupatum; Fax Seraphica; Domus Propitiationis Pauperis; Hypotyposis sive Lux Meridiana*.

Francis a Padua wrote a Flemish work entitled *Het seraphyns Hert of ses vleugels des menschen hert om van d'aerde tot Godt te vliegen*, the second edition of which was published at Ruremondt 1669.

Bernadine Surius (d. 1665) made a pilgrimage to the Holy Land<sup>61</sup> and was named President of the Holy Sepulchre. Returning to his native land he wrote *Den godvruch tegen Pelgrim . . .*, with meditations on the Holy Places; *Spiegel van Berouw-Boet-oefeninghe ende groote liefde tot Jesus Christus of het leven van de Heylighe Maria Magdalena*. The first mentioned work was published at Brussels 1649, 1653, 1661 and often thereafter. The second work was first published at Antwerp 1653, after which it was translated into French and often published.

Henri Jonghen (d. 1669) wrote *Medulla Evangelii; Nuptiae Agni* (discourses for religious receptions, professions, jubilees, etc.), and several volumes of monthly conferences for various confraternities.

Victor Verhoef (d. 1670) was for eighteen years a Jesuit and died after twenty-six years spent in the Franciscan Order. He wrote *Dialogus inter Christum et Animam Religiosam*.

Bonaventure Ghysens (d. 1673) published a book for the use of lay brothers containing ascetical maxims, spiritual exercises and an explanation of the Rule.

Antoine Gonsales (fl. 1673) was Guardian at Bethlehem and other houses in Palestine. He wrote *Hierusalemsche Reyse*, each chapter of which is followed by moral and spiritual reflections.

Peter Jeghers (d. 1673) wrote *Schoofken der Gheestelycke Vruchten Dienstich aen alle Gheestelycke Persoonen*.

Giles Zuallart wrote *Conquête du Ciel*.

William de Blaes (d. 1675) wrote *De Verborgen Schat van't religiens leven; Parnassus Seraphicus Biceps Virtutum et Vitiorum collectus, editus et dedicatus Studiosae Juventuti*.

Maurice Philips (1676) wrote *Directorium Conscientiae*.

Alexis de Lannoy (d. 1678) wrote in Flemish Instructions for Confraternities.

Sebastian Bouvier (d. 1681) wrote *Schola Eucharistica in qua Magister Noster Christus docet Hominem Fidelem Scientiam Sanctorum*.

Francis Cauwe (d. 1679) was lector of philosophy in the Province of St. Joseph. He wrote what has since been considered a masterpiece of asceticism, *Le Pelegrinage de l'Enfant Jesus*. He also translated some of the works of St. Bonaventure and re-edited the *Fasciculus Myrrhae* of Mathias Weynssen.

Rombaut de Coster (d. 1679) wrote *Manna Absconditum; Den inwenendighen Christus en de invendighe Maria ontdekt door Christus onser Zaligmaker; Witte leere des hemels*.

Francis Philotheus was the pseudonym under which a Flemish Franciscan published a treatise on the practice of the presence of God.

Simon Mars, celebrated preacher and Provincial of the Province of St.

<sup>61</sup> This journey was made on foot and required two years. Cfr. Dirks, op. cit. 236.

Andrew, published *Les Mystères du Royaume de Dieu; Corona Stellarum Duodecim*; several volumes of conferences and lives of the saints.

Bartholomew d'Astroy (d. 1681) although most celebrated as a controversialist and apologist, left several ascetical works; *Breviaire des Prêtres et Supérieurs*, a treatise on the *Sex Alae*; *Paraclesis Infirmorum*; *Alphabet du divin Amour*; *Traite du Bien de la Patience Chrétienne*.

Mathias Croonenborgh (d. 1684) left many ascetical works some of which went through several editions. Only the following are known: *Fontaine d'Amour de Jesus Crucifié*; *Gheestelycken leyds-man* (8 editions); *Troost in den Noodt ende inde Doodt* (3 editions); *Troost-Elyck Onderwys voor Deught-minnende zielen*, a treatise on scruples; *De twee gheestelycke colommen van de H. Kerke* (Penance and Holy Eucharist).

Theodore van Vucht wrote *Passer Solitarius*; and *De Variis Pie Vivendi Modus*.

Francis van der Werve (b. 1647) wrote a book of pious counsels in favor of the souls in Purgatory and a book of sermons on the Passion of Christ.

John Damascene Denissart (d. 1685) published the *Mirror of Discipline* in French.

Hubert Massart (d. 1687) wrote *Le Pain Quotidien*, pious reflections for every day of the year.

Antony Walkiers, a master of mystical theology, wrote *Seraphins Forneys van de Goddelycke Liefde* and several volumes of sermons.

Francis van Huele (d. 1691), Provincial of Flanders, wrote *Expositio Regulæ Fr. Minorum ab ipso Seraphico Patre Nostro, Verbis, Factis, Exemplis Tradita*.

Peter Vaele (d. 1696) wrote *Den Seraphienschen Medecyn*; *Spiegel der Volmaecktheit in t'leven van den H. Petrus van Alcantara*; *Gheestelycke Oeffeningen*, a ten days' retreat.

\* Daniel van der Beke wrote *Anatomia Pastoris Boni seu Speculum Prae-latorum*.

Trudo van den Hove wrote *Vir Apostolicus sive Virtutes ac Qualitates Viro Apostolico Propriae*; *Den Gheest van Franciscus*, a translation of the Latin work of Charles Rapinaeus.

The following works appeared anonymously in the Netherlands in this century: The life of St. Peter of Alcantara with instructions for a devout life; A translation of Savonarola on the three religious vows, 1624; *Studium Seraphicum Sacri Ordinis Franciscani*, Antwerp, 1643; A Flemish translation of the *Soliloquium* of Henry Heath. Practically all of the ascetical works of St. Bonaventure were published anonymously many times in this century.

The following list comprises the writers outside of the Netherlands and Lower Germany:

Bartholomew Salutius (d. 1621), a man of holy life and great labors. He preached throughout France and Italy and left most of his sermons in writing. His chief ascetical work is *Lux Animæ*.

John Francis of Rheims, O.M.Cap. (d. 1658), an authority on mysticism, wrote *Director Pacificus Conscientiarum*; *Vera Perfectio hujus Vitæ in Exercitio Praesentiae Dei*.

Victor Gelenius, O.M.Cap. (d. 1669), wrote *Summa Practica Theologiae Mysticae* (ab infimis usque ad supremos divini animi status).

Antonius de Fonseca (das Chagas) (d. 1682) wrote several ascetic works in classic style, most of which remained unpublished.

Antony Hickey, a native of Thomond, received the Franciscan habit at Louvain in 1607. Taught at Louvain and Cologne and was elected Definitor General in 1639. He was the friend and co-worker of Luke Wadding. He wrote *Nitela Franciscanae Religionis*; *Responsiones ad pleraque Dubia Moralia et Ascetica*. He died 1641.

James Miles (d. 1639), a native of Ireland, but joined the Order in the kingdom of Naples. He wrote in Italian *De Corona sive Septenaria B. M. Virginis*; and in English *A Catechism for the English in Italy*.

Francis O'Molloy (d. ca. 1684), a native of Meath in Ireland, was lector of philosophy at Klosternenberg, near Vienna, and lector of theology at Graz. He composed a famous catechism in Latin and Irish known as *Lucerna Fidelium*.

Francis Porter (1622-1702) left in MS. *Directorium Confessariorum*.

Hugo Cavellus (d. 1626), born in Down, Ireland. He received the habit at Salamanca, Spain and came to Louvain as professor of theology. Later he held the same office in Ara Coeli, Rome. He was named Archbishop of Armagh and Primate of Ireland, but died in Rome shortly after his consecration. He left several philosophical and theological works and the following ascetical: *Tractatus Varii pro Observantia Regulae S. Francisci*; *Speculum Poenitentiae*, published in Irish at Louvain 1628; *Catechismus Hybernus*; *Piae Meditationes et Praeceptorum Praeludia pro Morte Christianae Obeunda*.

Henry Sedulius (d. 1621), was born at Cleve and entered the Order at Louvain. On a journey to Italy he stopped in Innsbruck where he was invited to remain as lector of theology (1578). While in Tyrol he organized the Province of St. Leopold and became first Provincial. In 1584 he returned to Belgium and in 1618 was elected General Definitor. He published a number of the works of his teacher, Adrian Hofstadt, especially *Sermones Eucharistici LXIX*, Antwerp 1608; *Duodecim Libri in Symbolum Apostolicum; Decalogi Explanatio*. He also published the *Speculum Disciplinae* of St. Bonaventure, Antwerp, 1579, and a life of St. Francis, Antwerp, 1598.

Joseph Bergaigne (ca. 1596-1647), General Definitor of the Order and in 1641 Bishop of Bois-le-Duc. In 1645 he was named Prince-Bishop of Cambrai. He wrote apologetic and ascetic works, the best known of which is *Instructio ad Virgines Nobiles Recenter Conversas*, Cologne, 1632.

Francis Feuardent (1541-1612), Doctor Parisiensis, spent the greater part of his life preaching against heresy in France. The last ten years of his life were spent in retirement in the monastery of Bayeux where he wrote a number of works. John of St. Antony in his *Bibliotheca Universa* mentions thirty-seven works from his pen.

Eugene O'Douyhee (fl. 1600), a famous preacher during the troublesome times in Ireland. He is chiefly noted for his beautiful verses in Irish in which he urges the people to perseverance and piety. His verses were so beloved by the people that it is said that at one time no adult could be found throughout the land who did not know all of them by heart.

Florence Conrius (Conry, Conroy) of Connaught, Provincial of the Irish Province of Belgium and Archbishop of Tuam, died at Madrid 1629. After being named Archbishop he was exiled by the English and spent his days in study at Madrid. It is said that he read all the works of St. Augustine seven times and the works on grace twenty times. His many published works show the influence of St. Augustine. Among his ascetical works are: *Peregrinus Pericontinus* (Remedies against Sin), Paris 1644; *Speculum Vitae Christianae* (in Irish), Louvain 1626.

Ven. Paul of St. Mary Magdalen (Henry Heath)<sup>52</sup> was born of Protestant parents at Peterborough, England 1600. He studied at the University of Cambridge and with several fellow students was converted to the faith. He entered the Franciscan Order at Douai in 1623. In 1641 he sought permission to go to England where he was put to death April 17, 1643. He wrote several small ascetical works, the chief of which is *Soliloquia seu Documenta Chris-*

<sup>52</sup>Cfr. Guggenbichler op. cit. 176; Certamen Seraphicum.



*tianae Perfectionis*. This work was re-edited by the Quaracchi editors in 1892. Bonaventure Hosius (d. ca. 1620), wrote *Catechismus Hybernicus* for missionaries in Ireland.

Alphonsus de Cruce, O.F.M., wrote *Via Salutis*, Salamanca, 1625; *Compendium Vitae Spiritualis*, ib. eo an.

Alphonsus de Herrera, O.F.M., of the Province of Lima, in Peru, wrote in Spanish *Attributa Christi et Excellentia Nominis Jesu*, Seville 1619; *Judicium Finale*, ib. 1617; *Speculum Bonorum Conjugatorum*, Lima 1627, and two volumes of sermons, Lima, 1649.

Alphonsus de Torres, O.F.M., of the Province of Granada, wrote in Spanish *Scala Dei*, Granada 1625; *Educatio Spiritualis Novitii*, Madrid 1605 and 1628; *Commentaria in Regulam S. Clarae*, Granada, 1640.

Aloysius (Ludovicus) Vulcanus, O.F.M., wrote in Italian "pium utililemque tractatum," *Gemma Coelestis*, Naples, 1600.

Angelus Coelestinus, O.F.M., wrote several volumes containing theological, Scriptural and ascetical matter. His chief work is a series of four volumes entitled: I. *Oriens Christi*, Venice, 1619; II. *Occidens Christi*, ib. 1618; III. *Aquilo Peccatoris*, ib. eo an.; IV. *Auster Coelestis*, ib. 1620.

Angelus a Committibus, O.M.Cap., of the Province of Rome, wrote in Italian *Mysteriosa Consideratio circa Sacrificium Missae*, Venice, 1625.

Angelus Elli, O.F.M., of the Province of Milan, wrote in Italian *Speculum Spirituale Vitae Humanae per modum Dialogi inter Magistrum et Discipulum*, Rome, 1625.

Antonius Daza, O.F.M., Provincial of the Province of the Immaculate Conception, in Spain. He became the close friend of Wadding while in the General Curia at Rome. He wrote several lives of the saints and *Exercitia Spiritualia pro Degentibus in Eremitoriis*, Rome, 1626 and Milan, 1643.

Antonius Ferrer, O.F.M., wrote *Ars Cognoscendi Jesum Christum eique Placendi*, Orihuela, 1620 in 4.

Antonius a Francavilla, O.F.M., of the Province of Rome, wrote in Italian *Circulus Seraphicus Divini Amoris*, Naples, 1621 in 16.

Antonius of Pattti (Pactensis), O.F.M., wrote in Italian *Considerationes et Expositiones super Omnia Praecepta Regulae S. Francisci*, Venice, 1615 in 4; *Ingressus Facilis et Securus ad Paradisum*, Lyons, 1644 in 12.

Antonius Paschalis, O.F.M., of the Province of Valentia, wrote *De Oratione Mentali et Vita Unitiva*, Valentia, 1611 in 4; *Exhortationes Spirituales*, ib. 1622 in 4; *De Philocosmia Spiritualis*, ib. 1616 in fol.

Antonius Sabrinus, O.F.M., of the Province of St. Joseph in Spain, wrote *Vita Spiritualis et Perfectio Christiana*, Valentia, 1611 in 4.

Alexander Lillii of Monte Policiano, O.M.Conv., wrote in Italian *Congregatio Spiritualis Divini Amoris*, Bologna, 1624 in 8; *Regnum Divini Amoris et Paradisus Animarum Spiritualium juxta tres Gradus Purgativum, Illuminativum et Unitivum*, 2 vols., Modena, 1626 in 8 and 1627; *Cura Spiritualis Infirmorum et Exercitium Quotidianum Sanorum*, ib. 1628 n 8; *Via Crucis*, Bologna, 1629 in 8.

Andrew Bernadine Kaliski, O.F.M. (d. 1647), Custos of the Province of Russia, wrote *Limpidissimum Solidatae Perfectionis Speculum; Compendiosa Exercitiorum Spiritualium Series; Practica et Compendiosa Religiosae Perfectionis et Vitae Regulariter Ordinandae Dilucidatio; Mysticum Totius Perfectionis Christianae Speculum (the Triplex Via)*.<sup>53</sup>

Angelicus Mingovensis, O.M.Cap. (d. 1620), Provincial of the Province of St. Denis, France, wrote *Liber Institutionum et Exercitiorum Spiritualium pro Novitiis*.

Angelus Joyosa, O.M.Cap. (d. 1608), brother of Cardinal Francis Joyosa,

<sup>53</sup> John of St. Antony notes that these works were being printed as he wrote. Cfr. Sbaralea, op cit. 35.



Archbishop of Toulouse, wrote *Flamma Amoris Divini; Soliloquia; Documenta Varia Spiritualia*.

Antonius Albertini, O.M.Conv. (d. 1682), Master of Theology, poet, musician and painter, wrote *Therapeutica sive Meditationes super Omnia Evangelia*.

Antonius Menna, O.M.Cap., of Cremona, wrote *Modulus Perfectionis Christianae*, Paris, 1606.

Antony of St. Michael, O.F.M., of the Province of St. Denis, France, renowned preacher and founder of the Confraternity of the Guardian Angels, wrote *Extasis Vitae Extaticae; Collationes Spirituales ex Regula S. Francisci*, 3 vols. MS.

Antonius Solis, O.F.M. (d. 1622), wrote in Spanish *Viridarium Coeleste*, Lima, 1649; *Devotionarium Sacerdotale*, ib. 1650; *Devotionarium Scalae Sanctae*, ib.; *Praeparatio ad Missam et Gratiarum Actio cum Variis Orationibus, Meditationibus, etc.*

Bernadine Obicinus, O.F.M., of the Province of Brescia, wrote *De Quatuor Novissimis*, Bergamo, 1605; *Corona B. M. Virginis cum Meditationibus et Exercitiis Spiritualibus*, Milan, 1612; *Regnum Christianum*, Brescia, 1610; *Aedificatio Spiritualis*, Milan, 1611; *Seraphicae Devotiones*, Brescia, 1619.

Bonaventure Reul, O.F.M., of the Province of Cologne, wrote *Synopsis Obligationum Regulae S. Francisci*, Cologne, 1644.

Constantius Malvetanus, O.F.M., lector of the Province of St. Francis, wrote *Spinetum Mariale* (Meditations), Bologna, 1634; *Corona B. M. Virginis*, Venice, 1630; *Methodus Contemplandi Passionem Domini*, Iteramni, 1635.

Didacus a S. Anna, O.F.M. (d. 1637), Master of Novices of the Province of St. Gabriel, Spain, wrote in Spanish *Tractatus Orationis Mentalis*, Seville, 1618; *Compendium Doctrinae Religiosae*, ib. eo an.; *Speculum Religiosorum*, ib. eo an.

Didacus Bravus, O.F.M., wrote in Spanish *Expositio in Regulam Minorum, Valentia*, 1627; *Regimen Spirituale Animarum*, ib. 1637; *Poenitentiarum Directio*, ib. *Dialogi Spirituales*, ib. 1637; *De Vocatione Fratris Minoritae*, ib. 1640.

Fabius Sinis De Monte Regali, O.M.Conv. (d. 1670), wrote in Latin *Spiritualis Industria pro Confessione*, Rome, 1641. His *Opus Institutionum Christianarum*, 1661, contains excellent matter, e. g. de falso judicio vulgi non curando; De populorum frequentia vitanda etc.

Francis Fernandez, O.F.M., of the Province of the Immaculate Conception, Spain, wrote *Directorium Vitae Spiritualis et Exercitia Spiritualia*, Paris, 1643.

Francis Glavinich, O.F.M., Missionary Apostolic and Administrator of the Province of Bosnia and Croatia, wrote in Slavish *Lumen Animae Fidelis*, Venice, 1632 in 8; *Manus Christi Amoris*, Venice, 1625 in 4.

Francis Nugent, O.M.Cap. (1569-1635), was educated in France and joined the Capuchins in Belgium. He governed the French Provinces for a time and established the Order in the Rhine Country and Ireland. He refused the Archbishopric of Armagh, which was offered to him by Pius V. His ascetical works are: *Paradisus Contemplationum; De Meditatione et Conscientiae Examine; Super Regulam Minorum Expositio Copiosa; Secreta Itinera Orationis*.

John de los Angeles, O.F.M., Provincial of the Province of St. Joseph, in Spain, wrote *De Sacrificii Missae Mysteriis*, Madrid, 1604; *Manuale Vitae Perfectae*, Madrid, 1608; *Lucta Spiritualis*, ib. 1600; *De Presentia Dei*, ib. 1607; *De Conquerendo Regno Dei quod intra Nos est*, Compluto, 1602; *Triumphus Amoris Divini*, Molivos, 1590.

John Ximenes, O.F.M., of the Province of Valentia, wrote in Spanish *De Oratione Mentali*, Valentia, 1620; *Exercitia Spiritualia*, ib. 1617; *Regulae Fratrum Minorum Expositio*, ib. 1611, and often thereafter.

Lucas Romanus, O.F.M. (d. 1645), Guardian of Ara Coeli, Rome, wrote

*Exercitia ad Pie Moriendum*, Velletri, 1640; *Basis ad Superaedificandum Excelsum Perfectionis Aedificium*, Romae, 1641.

Ludovicus de Mirandis, O.F.M. (fl. 1620), wrote *Commentaria in Regulam Fratrum Minorum*, Salamanca, 1601; *Doctrina Spiritualis pro Educandis Novitiis*, ib. 1616; *Collationes Spirituales ad Fratres*, 2 vols., ib. 1617 and 1618.

Nicholas Langenberg, O.F.M., wrote *Cibus Animae*, Cologne, 1637; *Animae Medicina*, ib. 1642.

Peter Bellochius, O.F.M. (ca. 1580-ca. 1650), of the Province of Ancona, was Poenitentiarius of the Lateran and close friend of Wadding. He wrote many works on moral theology and canon law in Latin and the following ascetical works in Italian: *Essercitii Spirituali*, Venice, 1623; *San Francesco Espositore della sua Regola*; *Scala Spirituale*; *Proverbiario Curioso per Vivere Christianamente*; *Affettuose Amonitioni et Istruzioni alle Donzelle Secolari che Vogliono Farsi Religiose et alle Novitie e Monache Professe*, Rome, 1650.

Peter Ortiz, O.F.M., wrote *Methodus Instruendi Novitios*, Seville, 1633.

Alexius Segalae a Salodio, O.M.Cap. (1559-1628), noted for the sanctity of his life as well as for the eloquence of his preaching, wrote *Ars Amandi et Colendi Gloriosam Virginem Mariam*; *Exercitium Angelicum ad Colligendam Mentem in Recitatione Divini Officii*; *Exercitium Omnium Virtutum*; *Gemma Spiritualis Sanctarum Meditationum*; *Considerationes sive Meditationes de Vita et Heroicis Virtutibus B. V. Mariae*; *Catena Aurea de Vitis Sanctorum*; *Corona Coelestis sive Meditationes pro Singulis Anni Diebus de Vita et Passione Domini Nostri Jesu Christi*; *Via Paradisia Jesu Christo Nobis Demonstrata in illis Verbis "Si quis post me venire"*; *Triumphus Animarum quae in Purgatorii Poenis Detinentur*; *Arca Sancta, in qua continentur omnia Sanctissimae Jesu Christi Passionis Mysteria*.

Archangelus de Ripaut, O.M.Cap. (d. 1560), before entering the Capuchin Order, was a member of the court of Louis XIII and counselor to that king. He wrote *Abominatio Abominationum Falsarum hujus Temporis Devotionum*, a work in three volumes dealing with the false mysticism of the Illuminati, Adamites and others. The work saw three editions during the lifetime of the author.

Andeolus, O.M.Cap. (1582-1653), of the Province of Lyons, missionary Apostolic and preacher of renown, did much to counteract the heresies of the Calvinists and Anabaptists in France. Most of his writings are apologetic and polemic. His ascetical works are: *Communio Bonorum Spiritualium*; *Exercitia Spiritualia pro noviter Conversis*; *Profectio Christiana*; *Exercitia Spiritualia pro illis qui Deum Servire et toto Corde Amare Desiderant*; *Prudens ac Sapiens Paterfamilias pro devota . . . sibi subditorum directione*.

Angelicus ab Alegro, O.M.Cap., of the Province of Lyons, wrote in French *Le Christien Parfait*, 1669.

Antony of Paris, O.M.Cap., wrote *Le Génie de l'homme parfait*, 1662.

Arnandus of Ghent, O.M.Cap., preacher and professor of theology in the Province of Flanders, left several MSS., his only published work being *Oratorium Religiosum* (1664), a Flemish translation of the work of Antonius de Guevera.

Basil of Lyons, O.M.Cap. (1552-1628), wrote in French and Latin *Diarium Veri Christiani* (published more than ten times); *Praxis Veri Christiani*; *Praecepta et Humilis ad Deum et Sanctos Recursus Tempore Pestis Grassantis*.

Basil of Ternel, O.M.Cap., of the Province of Valentia, wrote *Exercitium ad bene Juvandum illis qui in Mortis Articulo sunt Constituti*, 1669.

Benedict of Canfield, O.M.Cap. (1562-1611), born in England of Protestant parents, was converted at the age of 24 and shortly afterwards entered the Capuchin Order at Paris. Even from the days of his novitiate he was given to ecstasies. In 1599 he returned to England in the hope of suffering martyrdom. After three years' imprisonment he was released by order of Henry III of France and returned to Paris, where he filled the office of Novice Master.

Twelve years before his death he wrote at the command of his superiors, *Regula Perfectionis*, in which he reduces the spiritual life to conformity with the Divine Will. The three parts of his work are worthy of note: 1) *De Voluntate Divina exteriori complectens vitam activam*; 2) *Interiori complectens vitam contemplativam*; 3) *Essentiali agens de vita supereminenti*. This work was first published in English, then translated into Flemish and French, and at the command of Jerome a Castro was translated into Latin. Other works are: *Liber Diversorum Exercitiorum Spiritualium*; and *Soliloquium Pium*. His works are made use of by Cardinal Bona and others.

Benedict a Scaptinea, O.M.Cap. (d. 1659), of the Roman Province, wrote in Italian *Meditationes Devotissimae de Passione Domini Jesu Christi*, 1661; *Ordinationes Antiquorum Patrum in Religione FF. Minorum praesertim D. Bonaventurae circa Compositionem Exterioris Hominis*, 1659; *Fructus Seraphici*, 1659.

Bernadine of Paris, O.M.Cap. (d. 1672), Master of Novices of the Province of France, wrote *L'Esprit de S. François*, 1660, this work was re-edited and published by Apollinaire de Valence, O.M.Cap., Paris, 1880, 2 vols., pp. 447 and 504; *Le Religieux Interieur*, 1661; *Le Journée Interieure du Religieux*, 1660; *L'Esprit de Mendicité Evangélique*, 1662; *La Communion de la Mère de Dieu*, 1672; *De Communione Jesu Christi in Coenaculo*, 1658; *De Coelesti Amore B. V. Mariae deum in Terris Vivere*, 1659; *De Sanctitate Sacerdotum*, 1675; *De Vita Interiore Filiorum Sancti Francisci*, 1677; *Instructiones pro Missionariis*, 1677; *Regulae Interiores*, 1677; *Moniales in suo Claustro*, 1678; *Vita Poenitens Domini Nostri Jesu Christi*, 1679.

Bernard (Lantarius) a Portu Mauritio, O.M.Cap. (1555-1614), Doctor of Laws and Master of Novices in the Province of Genoa, afterwards missionary in France; left several MSS. especially on the missions and *Expositio Devotissima super Psalmum XLIV*.

Bernard Roberti, O.M.Cap., Provincial of the Neopolitan Province, left several MSS., one of which was published 1647 (after his death), *Itinerarium Animae ad Palmam Virginiam Continentem LXXII Ramusculos juxta Numerum Annorum ejusdem S. Virginis*.

Bonaventure Speechartk, O.M.Cap., of the Province of Flanders, wrote *Speculum Patientiae D. N. Jesu Christi*, 1631.

Britius a Rubromonte, O.M.Cap. (d. 1627), of the Province of Paris, wrote *Opusculum ad Modum Meditationum de Mysteriis et Virtutibus Crucis D. M. Jesu Christi*.

Charles Boulanger, O.M.Cap., of the Province of Paris, wrote *Tractatus de Decem Solitudinibus*, 1645; *Tractatus de Unione Amoris cum Deo*, 1646; *Exercitium Trium Clavorum*, 1638.

Christopher Facciardio, a Verucchio, O.M.Cap. (1541-1616), of the Province of Bologna, wrote *Exercitia Spiritualia*, 3 vols., published thrice during the life time of the author; *Meditationes de Praecipuis Spiritualis Vitae Mysteriis*; *Compendium Centum Meditationum Sacrarum*.

Clement a Noto, O.M.Cap. (1558-1631), of the Province of Syracuse, left MSS. on theology and expositions of the Rule.

Coelestine a Monte Mausano, O.M.Cap. (1596-1659), wrote *Enchiridion Theologiae Mysticae*.

Constantius a Barbanzone, O.M.Cap. (1564-1635), Master of Novices of the Province of Cologne, and noted teacher of mystical theology, wrote *Anatomia Animae et Divinarum Operationum pro iis Omnibus qui sese Divinae Contemplationi totaliter dederunt*; *Occultae Semitae Divini Amoris*.

Cyprian of Paris, O.M.Cap., professor of theology and missionary apostolic to England, wrote *Exercices d'un Ame Royale* (written for Henrietta, Princess of Gt. Britain) 1631 and 1665; *La Vie et la Mort Chrestienne*, 1678.

Daniel of Antwerp, O.M.Cap., of the Province of Flanders, wrote *Meditationes de Passione pro Singulis Diebus totius Anni*, 2 vols. 1673; *Meditationes pro Diebus Festis Sanctorum*, 1674.



Desiderius de Bellagrandis, O.M.Cap., of the Province of Brixen, wrote *Reflectio Spiritualis Sacerdotum*, 1677.

Dorotheus Beterra, O.M.Cap. (1552-1624), wrote *Expositio super Regulam; Septem Monita Praecipua cuilibet Christianae Necessaria ad secure Incedendum in Via Salutis*.

Dionysius a Montefalchio, O.M.Cap. (d. 1623), edited *Ars Unionis cum Deo* of John of Fano.

Eugene of Oliva, O.M.Cap. (1535-1613), founder and first Provincial of the Province of Valentia, in Spain, wrote *Expositio super Regulam*.

Fidelis a S. Germano, O.M.Cap. (1622), of the Province of Milan, the most celebrated preacher of his day. Refused Cardinalate offered to him by Gregory XV whose elevation he had foretold. He wrote *Essercitio d'Amorosi sforzi per ridurre il peccatore alle penitenza*.

St. Fidelis of Sigmaringen, O.M.Cap. (1580-1622), an alumnus of the Swiss Province and first martyr of the Propaganda, before entering the Capuchin Order, was a secular priest and Doctor of Laws. After profession he continued the study of theology for some time before beginning his fruitful labors of extirpating heresy in the cantons. While preaching a Lenten mission at Feldkirchen he was attacked by the heretics and martyred on Sunday, April 24, 1622. Besides his sermons he left *Exercitia Spiritualia Seraphici Devotionis*, published at Rome, 1756 and Stuttgart, 1893. A German translation of the work was published at Lindau, 1900.

Flaminius de Grittis, O. M. Cap., of the Province of Venice, wrote *Piae Meditationis sive Praeperationis ad Sancte Moriendum*, 1620.

Francis Barbaranus, O. M. Cap. (1593-1656) wrote *Directorium Vitae Spiritualis; Monile Spirituale Hominis Christiani*.

Francis a Corelano, O.M.Cap. (1562-1625), Provincial of Cozensa, student and expositor of the Seraphic Doctor, wrote many works on general theology and the following ascetical works: *Horologium Spirituale* (24 meditations for the feast of the Bl. Virgin; *Horologium Spirituale* (24 meditations on the Passions); *Exercitium Angelicum pro Salutanda Deipara Virgine*.

Francis de Nigro, O.M.Cap. (1580-1650), of the Province of Genoa, left in MS. many sets of sermons and famous Quadragesimalia.

Francis of Rhodes, O.M.Cap., of the Province of Bohemia, wrote *Directorium pro noviter Conversis*, 1633; *Scala Dei*, 1636; *Exercitia Spiritualia pro Captu Omnium Statuum et Conditionibus Personarum*, 1647.

Francis a Sexto, O.M.Cap., of the Province of Genoa, wrote and published several books of sermons, the most noteworthy of which are: *Sermones Morales ad utriusque Sexus Religiosos habitos*, 1675.

Francis Maria Jiancardus, O.M.Cap. (1506-1670), of the Province of Genoa, published many sermons in Italian.

Gaspar de Pinaroleo, O.M.Cap. (d. 1631), of the Province of Piedmont, left in MSS. *Manuale pro Usu Missionariorum*.

Gaspar de Vianna, O.M.Cap., wrote three volumes of mystical theology; *Lux Clara lucens in Tenebris*, 1660; *Lux Practica*, 1665; *Via Coeli*, 1667 and several volumes of sermons.

Jerome a Bolitio, O.M.Cap. (d. 1605), of the Province of Palermo, and General of the Order, wrote *Expositio in Regula*, 1587, 1595, 1625 and 1626.

Jerome á Segorbio, O.M.Cap., of the Province of Valentia, a master of the spiritual life, wrote in Spanish *Navigatio tuta et securis in coelum*, 1611.

Jerome de Sens, O.M.Cap., Provincial of Paris, wrote *Exercitium Sanctae Solitudinis Decem Dierum ut est in usu apud religiosos*, 1660.

Hugo ab Aquis Sextiis, O.M.Cap. (1576-1620), of the Province of St. Louis, was an officer in the army of Henry IV before joining the Capuchin Order. He wrote in French *Flammae Divini Amoris*.

Hyacinth of Amiens, O.M.Cap., of the Province of Paris, wrote *Imago*



*Animae Morientis in Doloribus Jesu Christi*, 1632; *Imago Animae Viventis in Gloria Jesu Christi*, 1635.

Hyacinth Kerver, O.M.Cap. (1644 ?), of the Province of Paris, wrote several catechisms in which Christian perfection is well explained.

Hyacinth Natta, O.M.Cap. (1575-1627), theologian, poet, missionary and Papal Nuntius in Italy, Germany and Spain, wrote *Censor Christianus*, 1626; *Tractatus de Paupertate*, 1622; *Documenta Utilia et Necessaria pro Variis Hominum Statibus et Conditionibus*, 1616; *Considerationes de Deformitate et Gravitate Peccati*, 1626.

James de Chevanes, O.M.Cap., of the Province of Lyons, wrote *La Conduite des illustres ou les Massimes pour aspirer a la gloire d'une vie heroique e la Chrestienne*, 1647; *L'Amour triomphant des impossibilités de la Nature e de la morale*, 1663. This work was translated into Latin and published 1694.

Ignatius a Carnago, O.M.Cap., of the Province of Milan, wrote *Città di Refugio*, 1655; *De Excellentis B. V. Mariae*, 1656; *Manuale Servorum B. V. Mariae*, 1656; *Paradisus Spiritualis*, 1663.

John a Forosempronio, O.M.Cap. (1575-1646), of the Province of Genoa, wrote in Italian *Tractatus de Vita et Passione D. N. Jesu Christi ad formam Meditationum*.

John de Sextola, O.M.Cap., of the Province of Bologna, wrote *Instructio ad bene beateque moriendum*, 1632.

John Baptist d'Este, O.M.Cap. (1591-1644), before his entrance into the Order was known as Alphonsus II., Duke of Modena. He wrote *Epistolae Spirituales*; *Fasciculus Spiritualium Orationum*.

John Baptist of Ostia, O.M.Cap., of the Province of Rome, wrote *Dialogi Spirituales*, 4 vols., 1634.

John Evangelist of Flanders, O.M.Cap., wrote *Pium Utileque Opusculum super Verba "Regnum Dei inter Vos,"* 1637; *Praxis Exercenda ante et post Communionem et Celebrationem Missae*, 1645.

John Francis of Rheims, O.M.Cap. (d. 1658), of the Province of Paris, celebrated master of mystical theology, wrote *Director Pacificus Conscientiarum*, 2 vols., 1638 and 1643; *Vera Perfectio hujus vitae in exercitio praesentiae Dei*, 1646, 1648 and 1649.

Joseph de Charavantes, O.M.Cap., Province of Aragon, Missionary Apostolic in the West Indies, wrote *Medios y Remedios para in al Cielo*, 1672.

Joseph Leclerc du Tremblay, O.M.Cap., was born at Paris November 4, 1577 and died at Ruëil, December 18, 1638. A relative of the Constable de Montmorency, he appeared at court at the age of 18 with the title of Baron de Maffliers. At the age of 22 he joined the Capuchins and fourteen years later was Provincial of Touraine. He is best known in history as the friend and adviser of Cardinal Richelieu, whose rise to power was in no small measure due to the influence of Père Joseph, who is often called "Le Cardinal Gris." Certain it is that Richelieu leaned on him for advice and help in all matters of state. The latest researches prove Père Joseph to have been a man of intense activity, whose grasp of European politics in his day was nothing short of astounding. Père Joseph was inspired in all he did by a desire to see the whole world, and especially Europe and France, Catholic. Whatever may be said of the means he used to achieve his ends, there can be no doubt as to the intense zeal and true piety which characterized him amid all his political preoccupations. He was a firm opponent of Richer's Gallican doctrines and established home missions for the conversion of Protestants, and foreign missions for the conversion of Turks and Pagans. His zeal for regular observance in his own and other religious communities is no less noteworthy than his Apostolic labors. He wrote *Introductio ad Vitam Spiritualem per Facilem quandam Orationis Methodum pro Omni Anima Devota et Religiosa*, 1626 and 1630; *Praxis Interior Praecipuorum Vitae Christianae*, 1636, an excerpt of the first work; *Sexaginta Monita ad Moniales Benedictinas*, 1632; *De Perfectione Seraphica*, 1634; *Tractatus de Tribus Generibus Vitae Spiritu-*

*alis et Tribus Votis Viri Religiosi*, 1646; *Le secret de la Croix. Traité inédit* (Bibl. Maz. 2301) par Emmanuel de Lanmodez, Calais, 1896 in 16; *Quatre Opuscules*, Nrs. 4. *L'Exercice des Bienheureux Practicable en terre*, edited by Apollinaire de Velence, Nîmes, 1895; *Exercice Spirituel durant la Ste. Messe*, edited by Emmanuel de Lanmodez, Calais, 1896.

St. Joseph a Leonissa, O.M.Cap. (1556-1612), known in the world as Euphranio Desiderio, was born in Umbria and joined the Capuchin Order in that Province. From earliest childhood he had been given to penance, which he greatly increased on his entrance into the Order. In 1587 he was sent to Constantinople to minister to Christian captives. Thrown into prison and condemned to death, he hung suspended by hooks through his right hand and foot for three days, when he was delivered and returned to Italy where he continued his Apostolic labors for the conversion of souls. His feast is kept on February 4. He wrote *Praeparationes ad bene Moriendum*, 1602, and *Opusculum de Protestationibus frequenter Faciendis ab iis qui piae morti obviandae se praeparant*, 1610.

Joseph de Naxera, O.M.Cap., missionary in Africa and Guinea, wrote in Spanish *Expeço Mystico*, 1672.

Joseph Taberna, O.M.Cap., of the Province of Palermo, wrote *Symphonia Sacrae Lectionis*, 1656; *Tractatus de Arte bene Moriendi*, 1652.

Ivo of Paris, O.M.Cap., a learned theologian, created a storm by his work, *Felices Successus Pietatis ac Triumphus Vitae Religiosae adversus illam Impugnantes*, Paris, 1638, which he wrote in defense of Religious Orders against the attacks of a certain Bishop. Ivo's book was made the object of bitter attacks on the part of those inclining towards Gallicanism. The storm increased in violence until the king ordered the theological faculty of the University to give a decision in the matter, which decision was rendered favorable to Ivo, whose work was declared a valid and proper defense of religious life in the Church. He also wrote *Morales Christianae*, 4 vols., 1638; *Progressus Divini Amoris*, 4 vols., 1644; *De Operibus Misericordiae*, 2 vols., 1650, *De Vanis Peccantium Excusationibus*, 1622; *De Perfectione Religiosa*, 2 vols., 1649; *Instructiones Religiosae ex Chronicis et Annalibus Fratrum Minorum Excerptae*, 1661; *De Institutione et Officiis Viri Religiosi*, 1653; *Regulae Morales*, 1680; *Poenitens Christianus*, 1680.

Justus Bonafides, O.M.Cap. (d. 1631), several times Provincial of Picena and Commissary General in Styria, Italy and Hungary, wrote *Tractatus de Sacramento Poenitentiae* (Instructions for its fruitful reception), 1626; *Soliloquia Sacra et Devotissima*, 1626.

Lawrence of Paris, O.M.Cap., Definitor of the Province of Paris and professor of mystical theology, wrote *Palatium Divini Amoris inter Jesum et Animam Christianam*, 1614 and 1626; *Peristromata Divini Amoris*, 4 vols., 1631.

Leander of Dijon, O.M.Cap., of the Province of Lyons, wrote *Veritates Evangelicae . . . secreta sublimiora vitae mysticae*, 1659; *L'idée parfaite de l'Amour Divin exprimée dans l'intelligence du Cantique des Cantiques*, 2 vols., 1661.

Leo de Vannes, O.M.Cap., wrote *Secunda Nativitas D. N. Jesu Christi, complementum primae hoc est Conversio Animae formata super exemplar Verbi Incarnati*, 3 vols., 1635 and 1637.

Lucian Soncinus, O.M.Cap. (1540-1618), Master of Novices in the Province of Brescia, wrote *Exercitia Spiritualia*, 1610.

Louis Francis de Argentan, O.M.Cap. (d. 1680), Provincial of Normandy, Doctor of Theology and authority on Scripture and mysticism, wrote *Le Christien Interieur*, 2 vols., 1659, 1661 and 1667; *Les Exercices du Christien Interieur*, 2 vols., 1662, 1669 and 1670; *Les Conférences Spirituelles et Théologiques du Christien Interieur*, 1675; *La Philosophie du Vritable Christien*, 1676. Several of his works have been re-edited and published in various languages, especially *Consideraciones teologicas y espirituales sobre las gran-*

*dezas de Jesu Crïsto*, translated and edited by Ruperto de Manresa, O.M.Cap., Barcelona, 1900, 12mo., 2 vols., pp. 482 and 834; and *Nouveau Mois de Marie d'après les conférences théologiques*, edited and published by Zachrie de Lully, O.M.Cap., Paris, 1904, 12mo., p. 268.

Louis of Paris, O.M.Cap., wrote in French *Expositio in Regulam*, which went through many editions, and *Methodus Facilis ad Acquirendam Perfectionem*, 1626.

Louis de Bouvaignes, O.M.Cap., Provincial of Belgium, wrote in French *Le Miroir de l'Âme Chrestienne*, 3 vols., 1674; *Le Miroir de la Vanité des Femmes Mondaines*, 1675, and a volume of sermons, 1676.

Marcellinus de Pise, O.M.Cap., a learned and eloquent preacher of the Province of Lyons, wrote *Moralis Encyclopaedia*, 4 vols., the first of which was published in 1634 and the last in 1654. He also wrote four commentaries on the four Gospels, the first of which was published in 1656, the others remaining in MS. because of the death of the author.

Marcus Antonius Gallicius, O.M.Cap. (1600-1665), was Minister General in 1662. He was famed throughout Europe for his learning, eloquence and virtue and was a student and faithful interpreter of the Seraphic Doctor. Besides an entire course of philosophy and many works of general theology, he wrote ascetical works and poems.

Marianus ab Alamo, O.M.Cap. (1622), of the Province of Palermo, wrote *Modus Contemplandi Coronam B. V. Mariae*, 1605; *Officium Parvum Stellarum Gaudiosi Dolorosi et Gloriosi B. V. Mariae*, 1615; *Labyrinthus B. V. Mariae*, 1612, and many small works in honor of the Bl. Virgin.

Martial d'Etampes, O.M.Cap., for more than thirty years Master of Novices of the Province of Paris, wrote *Tractatus de Oratione Mentali et de Exercitio Silentii*, 1635; *Tractatus de Perfectione Religiosa*; *Exercitium Trium Clavorum Amoris et Doloris*, 1635; *Crux Spiritualis*, 1634.

Bl. Mathias Bellintany, O.M.Cap. (1533-1611), entered the Capuchin Order at the age of 17 after a childhood and youth indicative of his future sanctity. He was Provincial of the Provinces of Milan and Brescia, and was sent by St. Lawrence of Brundisi as Commissary to France and Germany. For 50 years almost without interruption he preached the word of God in Italy, France and Germany. He is mentioned in the Franciscan martyrology on July 21. He wrote *Praxis Orationis Mentalis*, 4 vols.; *Introductiones Spirituales in Sermones D. Bonaventurae*; *Tractatus de Oratione XL Horarum*; *Theatrum Paradisi*, 2 vols.; *Meditationes seu Coronae de Vita et Passione D. N. Jesu Christi* (used by St. Charles Borromeo); *Praeparationes ad Missam*; *Confortatorium eorum qui morte plectendi sunt*. He also wrote 15 volumes of sermons and numerous works on Holy Scripture.

Mathias a Parma, O.M.Cap., of the Province of Bologna, wrote *Itinerarium Animae a Divina Voluntate Directum*, 1658.

Mathias of Venice, O.M.Cap., wrote in Italian *Essercitio di Lodi divotissime*, 1664.

Mauritius Gambolinus, O.M.Cap. (d. 1613), of the Province of Genoa and missionary in Switzerland, wrote by order of Clement VIII a Catechism (cum methodo se occupandi in exercitiis fidei) often published.

Maximilian Degendorf, O.M.Cap., Master of Novices of the Province of Tyrol, wrote *Exercitia Spiritualia*.

Michael Angelus de Guerren, O.M.Cap., of the Province of Paris, wrote *Pietas Aegroti Christum Sequentis in Hortum, in Praetorium et in Montem Calvariae*, 1639; *Gressus Tres Animae Christianae* (super mundum, super corpus suum, ad coelestem gloriam), 1644.

Michael Angelus de Rouen, O.M.Cap., of the Province of Normandy, wrote in French *L'Agate Mystique*, 1659.

Michael Angelus Tapin, O.M.Cap., of the Province of Lyons, wrote *Exercitia Devotionis pro Directione Animarum*, 1647; *Methodus bene Confitendi ac Ss. Eucharistiam sumendi*, 1648.



Michael Angelus of Venice, O.M.Cap. (d. 1612), wrote *Fasciculus Myrrhae*, 1608; *Fasciculus Rosarum Variozum Exercitiorum Spiritualium*, 1610; and many other works which have been lost.

Michael a Valentia, O.M.Cap. (d. 1630), wrote *Expositio super Regulam*.

Nicholas Barsottus de Lugo, O.M.Cap., of the Province of Bohemia, wrote *Cynosura Mariana*, 1657; *Spirituale Humanae semper Peregrinae Mortalis Vitae Remigium*, 1647; *Paradiso Interiore*, an Italian translation of the work of Paul Manasseus.

Octavius Worst, O.M.Cap. (1595-1670), of the Province of Flanders, was one of the greatest controversialists of his time. Thirty-three volumes of theology, philosophy, sermons and devotional works bear his name. His noteworthy ascetical works are: *Christus Liber Signatus Sigillis Septem*; *Maria Liber Signatus Sigillis Septem*; *Franciscus Liber Signatus Sigillis Septem*; *Flores Paradisi*; *Fasciculus Myrrhae*, and eight volumes of sermons.

Onesymus de Khien, O.M.Cap., of the Province of Belgium, wrote *Triumphus Jesu Christi*, 1653; *Paradisus Virginalis*, 2 vols., 1652; *Quadragesimale*, 1647.

Pacificus Portellius, O.M.Cap., Master of Novices of the Province of Paris, wrote *Praxis Animae Devotae*, 1607.

Palemon of St. Quetin, O.M.Cap. (d. 1625), wrote *Instructiones ad bene Vivendum*.

Paul Latineacus, O.M.Cap., of the Province of Paris, Missionary Apostolic in the Orient and Master of Novices, wrote *Canones Divini Amoris*, 1659; *Tractatus de Duplici Spiritu Eliae*, 1659; *Introductiones ad Vitam Activam et Contemplativam*, 1659; *Idea Perfecti Religiosi a Christo Proposita in Regula Fratrum Minorum*, 1661; *Les Meditations Religieuses*, 2 vols., 1660; *Exercice Methodique de l'Oraison mentale*, 1659; *La Pratique de bien mourir*, 2 vols., 1663.

Paul of Luna, O.M.Cap. (d. 1608), of the Province of Genoa, wrote *Exercitium Orationis Mentalis*, 1601; *Septem Exercitia Magnae Devotionis per Dies Hebdomadis*, 1602.

Paul of Marseilles, O.M.Cap., Province of St. Louis, wrote *Les Flammes de l'Amour Divin*, 1659.

Paul a Monte Acuto, O.M.Cap., Province of Tours, wrote *Les Jours Divins*, 8 vols., 1640.

Paul of Asti, O.M.Cap., of the Province of Genoa, wrote *Sette Pungenti Stimoli*, 1618; *Sette Gagliardi Freni Posti alla bocca dell' Anima convertita a Dio*, 1618.

Peter d'Alencon, O.M.Cap., (d. 1629) of the Province of Tours, Missionary Apostolic in Morocco where he died after long imprisonment, wrote *De Mortificatione Hominis Intentionis ad Vitae Sanctitatem Consequendam Necessaria*, 1625.

Peter of Bergamo, O.M.Cap. (1537-1619), of the Province of Brescia, wrote *Commentaria super Regulam*.

Peter Compolinus, O.M.Cap., of the Province of Aquitaine, wrote *Regula Fratrum Minorum juxta Mentem Seraphici P.N.S. Francisci*, 1646 and 1651.

Peter of Poitiers, O.M.Cap., Provincial of Tours and Definitor General, 1671, wrote *Le Jour Mystique*, 4 vols., 1671.

Philibert de Bonville, O.M.Cap., of the Province of Savoy, learned theologian and confessor of St. Francis de Sales. It was said of Fr. Philibert that if the Summa of St. Thomas were to be completely destroyed he could restore it intact from memory. He wrote many theological works containing excellent ascetical matter.

Philip of Angouleme, O.M.Cap., of the Province of Paris, confessor of Queen Marie de Medici, wrote *Seminarium Hermogenis in quo agitur de virtutibus religiosus*, 1637; *Regii et Divini Amoris Jesu Christi et Animae Hermogeni Propositi ad Meditandum*, 1638; *Tractatus Devotissimus Directionis ad Gratiam ad Hermogenem*, 1638; *Triumphus Amoris Divini in Conversione Hermogenis*, 2 vols., 1635; *Novitiatus Hermogenis pro Novitiorum Institutione*,



1633; *Florentius ad pie Vivendum Conversus*, 1626; *Occupatio Continua Devotae Animae*, 1618; *Septem Fontes Meditationum super Divina Attributa*, 1620; *Aspirationes Amoris Sacri ex Canticis Cantorum*, 1629 and 1632.

Philip Ribbottus, O.M.Cap., a native of Piedmont, was sent by Clement VIII as Missionary Apostolic to Switzerland. He wrote *Expositio super Orationem Dominicam*, 1614; *Expositio Salutationis Angelicae*, 1614.

Procopius Templius, O.M.Cap., of the Province of Tyrol, an indefatigable preacher, left 48 vols. of sermons in print (1653-1669) and five volumes in MS.

Raphael of Nantes, O.M.Cap., wrote *L'Exaltation de la Couronne de Notre Seigneur*, 1638.

Remigius of Bergamo, O.M.Cap. (1610), of the Province of Brescia, wrote *Expositio Devotissima super Psalmum CXVIII*.

Roger of Tifernum, O.M.Cap. (d. 1610), Provincial of Rome and Umbria, wrote *De Doloribus Jesu Christi et B. Mariae ad Modum Coronae et Meditationum*.

Sebastian de Sanlis, O.M.Cap., of the Province of Paris, an authority on the Rule and mystical theology, wrote *Philosophia Contemplantum*, 1618; *Fax Justi pro Directione Spirituum Sublimium*, 2 vols., 1642; *Epistolae Morales*, 1644; *Occupatio Veri Sapientis*, 1645.

Seraphin of Burgundy, O.M.Cap., of the Province of Rome, published *Il Giorno Mistico*, 1675, a Latin translation of the work of Peter of Poitiers.

Seraphin a Melatio, O.M.Cap., of the Province of Messina, wrote *Viaggio del Cielo*, 1673.

Sigismund a Brescia, O.M.Cap. (1554-1614), wrote *Exercitia Spiritualia*, 1612.

Sylvester a Piacenza, O.M.Cap. (1548-1619), of the Province of Genoa, wrote *Methodus se Praeparandi ad Ss. Eucharistiam Recipiendam*.

Spiritus de Blois, O.M.Cap., of the Province of Paris, wrote *Les Saintes Elevations de l'Âme a Dieu par tous les Degrés d'Oraison*, 2 vols., 1656.

Spiritus de Boirager, O.M.Cap., of the Province of Normandy, wrote *Pietas Afflicta*, 1659.

Theodore de Preunna, O.M.Cap., of the Province of Bavaria, wrote *Convivium Animae Christianae*, 1656.

Thomas a Bergamo, O.M.Cap. (d. 1631), of the Province of Venice and Tyrol, wrote *De Virtute Orationis et Contemplationis; De Mysteriis Passionis D. N. Jesu Christi*.

Valerian a Dijon, O.M.Cap., of the Province of Lyons, published *Le Boucilier de la Patience*, 1630, a French translation of *Clypeus Patientiae* of James Coreni.

Valerius of Venice, O.M.Cap., wrote *De virtutibus Christianis et Perfectionibus Religiosis*, 1610, 1620 and 1656; *Piae Meditationes circa Mysteria Vitae D. N. Jesu Christi*, 1610; *Eremitorium Sacrum Exercitiorum Spiritualium cum Praxi Orationis Mentalis*, 1610.

Veranus de Chalons, O.M.Cap., of the Province of St. Louis, wrote *Directorium Spirituale*, 2 vols., 1638; *Tractatus de Oratione Mentali*, 1638.

Victor of Trier, O.M.Cap., Provincial of the Rhine Province, wrote a Summa of mystical theology in Latin, 1646 and 1652, and published a German translation of the same work, 1655.

Zachary of Lisieux, O.M.Cap. (1582-1661), of the Province of Normandy, for 20 years Missionary Apostolic in England, wrote *Giges Gallus* 1659-1668; *Genius Saeculi*, 1659-1669; *Somnia Sapientis*, 1659-1669; *Christus Patiens*, 1661; *La Philosophie Chrétienne*, 2 vols., 1644.

Zachary of Milan, O.M.Cap., wrote *Il Giovine Cappuccino Brèvemente Instrutto*, 1646; *L'Ammonitore Fedele*, 1647; *Sermones pro XL Horarum Oratione*, 1653.

Zachary of Trent, O.M.Cap., of the Province of Brescia, wrote *Exercitia Spiritualia*, 1665.

Zeno of Bergamo, O.M.Cap., Provincial of Tyrol, wrote *Methodus Meditandi Passionem D. N. Jesu Christi*, 1609 and 1625.

John Baptist a Monteforte, O.M. Cap., Provincial of Naples, wrote *Mistica Instructione*, 1669.

Louis de Sanquinetto, O.M.Cap., (d. 1635) wrote several volumes of spiritual works.

Nicholas a Venarfro, O.M.Cap., (d. 1649) wrote several volumes of meditations in Italian.

Bl. Bartholomew a Saluzzio, O.M.Cap. (d. 1617), a mystical writer of the Roman Province, published short tracts, prayers and hymns which were widely read by the people of Italy. Sbaralea gives the following list of his ascetical works: *Inventiones Amoris*, Cologne, 1610, and Rome, 1645; *Septem Tubae Spirituales*; *Confortatio Peccatoris* and *Cor Animae*, published together at Venice, 1621, and in English at Douai, 1628; *Amator Jesu Christi in Ss. Eucharistia*, Venice, 1626; *Porta Salutis Poenitenti Animae Patifactoria*, Venice, 1627; *Exercitium Devotissimum B. Virginis Faciendum*, Rome, 1628; *Specuum Confessionis*, Asculi, 1631; *Trilogium Mysticum* and several volumes of hymns.

Bl. Charles da Sezze (1670), a lay brother of the Convent of San Francesco in Ripa, Rome, wrote *Tractatus Trium Viarum Meditationis ac Status Contemplationis*, 3 vols., Rome, 1664.

James Polins, O.F.M. (d. ca. 1642), a member of the Province of Lower Germany, was for many years chronologist of all the German Provinces. His many historical writings are models of historical method. His ascetical works comprise *Regula Fratrum Minorum cum Spiritualibus Exercitiis Pro Tyronibus*, Cologne, 1618; *Formulare Aureum de Gradibus Virtutum ex S. Bonaventurae*, Paderborn, 1621.

Arnold Caesarius, O.F.M. (ca. 1646), lector of theology and custos of the Province of Cologne, wrote several ascetical works: *Corona Virginum*, Cologne, *Cor Virginum, tractans initium gratiae tangentis animam usque ad summam vitae spiritualis perfectionem*, Cologne, 1642; *Rosa ex Spinis*, ib. 1642; *Fasciculus Myrrhae*, ib. 1643; *Expositio Orationis Dominicae*, ib. 1644; *Hortus Honoris B. V. Mariae*, ib. 1647; *Meditationes de Vita S. Virginis et S. Joseph*, ib. 1666.

John Chrysostom, Count of Schenk-Castell, O.M.Cap. (d. 1634), wrote *Exercitia Spiritualia pro Tyronibus*, O.M.Cap. This work was re-edited at Rome 1893, 292 pp. and translated into German by Ferdinand Wehrli, O.M.Cap., Ingensbold, 1898, 380 pp.

Honore de Paris (d. 1624), wrote *Academie Évangélique ou école theorique et pratique de la Perfection Évangélique*. A new edition was issued by Flavian de Blois, O.M.Cap., Mons, 1898, 576 pp.

John Evangelist van Schaaren of Hertogenbosch (Bois-le-Duc) (died 1635) wrote many ascetical works which were often republished by Protestants.

Joseph de Dreux, O.M.Cap. (d. 1671), wrote *Courtes Meditations Ascétiques pour tous les jours de l'Année*, re-edited and published by Salvator de Bois Hubert, O.M.Cap., Paris, 1887, 384 pp. and in Italian by S. Bertola, Turin, 1920, 416 pp.; *Retraite Seraphique ou Exercices Spirituels*, a new edition of which appeared in Paris, 1898, 293 pp. A German translation of the same work by Thomas Gerster, O.M.Cap., appeared at Innsbruck, 1910, 154 pp.

The following list of authors and works belongs to the 16th and 17th centuries, the exact dates being unknown:

John de Compostella, O.M.Cap., of the Province of Andalusia, wrote in Spanish *De Arte Moriendi*.

John Francis de Antiqueria, O.M.Cap., composed and published several spiritual works.

Juvenal of Wald, O.M.Cap., of the Province of Tyrol wrote *Manuductio Neophiti sive Clara et Simplex Instructio Novitii Religiosi*.

Mathias Balbanus ab Otranto, O.M.Cap., wrote *Tractatus de Passione Domini*.

Michael Angelus de Bergon, O.M.Cap., of the Province of Lyons, translated the Italian works of Alexius a Segala and Francis a Coreolano.

Paul Manasseus of Terni, O.M.Cap., wrote *Paradiso Interiore*.

Rufin a S. Gaudentio, O.M.Cap., of the Province of Palermo wrote *Exercitia Spiritualia*.

Sanctus Thesaurus, O.M.Cap., of the Province of Rome, wrote in Italian an exposition of the Rules of the First and Second Orders.

John Baptist Vinones (branch ?), wrote in Spanish *Espejo de la Couciencia*.

Alphonsus de Isla (branch ?), compiled a work known as *Tesoro de Vertudes*.

Gabriel de Toro (branch ?), wrote *Teulugia Mystica* and *Tesoro de Misericordia*.

Francis de Hevia (branch ?), wrote *Speculum Animae*.

Anastasius, O.F.M., wrote *Dieu Mourant d'Amour pour les Hommes*, Paris, without date.

Andrew de Lange, O.F.M., of the Province of Paris, wrote *Restitutio Animae in Pristinum Statum*.

Antonius Attriensis, O.F.M., wrote *De Beneficiis Christi* and *Exercitium Spirituale*.

Francis Breseia, O.M.Conv., wrote *Hortus Mysticus* and *Paradisus Deliciarum*.

Michael Angelus Scotus a Verona, O.F.M., wrote *Regula et Vita Populi Christiani*.

Peter a Matre Dei, O.F.M., wrote *De Doctrina Magistrorum et Disciplina Novitiorum; De Oratione et Meditatione*.

## EIGHTEENTH, NINETEENTH AND TWENTIETH CENTURIES.

Religious discipline which suffered in many monastic institutions in the XVII century through the increase of wealth, suffered in the Franciscan Order in all its branches through the multiplication of convents. Innocent X., in 1649, deter-

**Multiplication** cation of convents. Innocent X., in 1649, deter-  
**of Houses a** mined the number of religious who could be re-  
**Detriment** ceived in each convent and complained of the  
 number of small convents where the enclosure was

not observed and where discipline was lax. Yet abuses of this nature did not prevent individuals from attaining personal sanctity according to the spirit of the Rule, and this in sufficient number to keep alive the best traditions of the Order.

The movements and tendencies influencing ascetical literature in the XVII and XVIII centuries are more numerous than in any other period. Since, however, they are treated at length in all general histories of the Church, a brief mention of them here will suffice.

The doctrine which Cornelius Jansen had proposed in his book "Augustinus," about the middle of the XVII century had far-reaching consequences, and not only theologians, but statesmen and rulers were drawn into the quarrels which arose over the condemnation of Jansen's errors. **Jansenism and Nationalism** Almost simultaneous with the rise of Jansenism was the growth and development of Nationalism, or as it is known from the form it took in France, Gallicanism. The spread of these two movements by means of writings did untold harm to the Church.

The policy of Joseph II., of Austria is directly attributable to these causes. Within a short space of time he suppressed over 700 monasteries and convents and made demands on those religious who were spared which crippled their activity. By the Peace of Luneville, February 9, 1801, Napoleon became master of Europe and it required but a short time for him to carry out his Gallican ideas. In 1803, all the possessions of abbeys, monasteries and convents were placed at the disposal of secular princes and the plundering of the Church began. **Suppression and Secularization**

That the Order suffered greatly from these disturbances is easily understood. The spirit of the "Philosophy of Enlightenment" was inimical to all religious, and the numerous pamphlets issued by the writers of that school drew the attention of the people to abuses in convents and monasteries and called for their suppression. No better apology for the Franciscan Order could be offered, however, than the fact that the *Commission des Réguliers* appointed by Louis XV., in 1766, and composed for the most part of bishops, declared that the Franciscans were "useful and necessary for their dioceses." Yet in spite of this declaration many houses of the Order were suppressed and the number of religious was reduced by several thousand. A similar fate befell the Order in Germany, Austria, Belgium, the two Sicilies and other states. **The Order Suppressed in France**

To strengthen Nationalism, several rulers forbade to the houses which were spared all intercourse with Rome, and they with their councillors assumed the government of these houses. By 1790, all houses of the Order in France and Belgium were suppressed; by 1803, only a few small houses remained in Germany and Austria; and by 1810, the Order in Italy had suffered to such an extent



that only the supreme effort of the Generals was able to save it from total extinction.

The persecution of the Order in Portugal which had begun in 1831, soon achieved the suppression of all monasteries except a few small ones, and most of the religious were exiled with no monasteries in foreign countries to receive them. In Spain, the Revolution of 1820 and the Civil War of 1833 became a triumph for the principles of Nationalism and "Enlightenment." Before the Revolution the Franciscans in Spain numbered more than 10,000, whereas in 1862 their number had been reduced to 230.

Trying times such as these were not conducive to the production of literature in any field. Towards the second half of the XVIII century, Italy and Germany were the only countries which produced anything of a theological nature, though the publications were for the most part moral text books. Certain small works of an ascetic character appeared from time to time, but with monastery libraries confiscated and studies interrupted, it is not surprising to note a tendency on the part of those Friars who did write to draw from sources immediately at hand rather than from the great spiritual masters of the Order.

The last quarter of the XIX century marked the beginning of better times for the Order, if we except the difficulties of lesser duration such as the laws made by Prussia for the suppression of religious houses (1873, 1874, 1875 and continuing down to 1894.) With the revival of the Order came a revival of studies—a revival almost equal to the best days of Paris and Oxford. Besides providing schools and colleges for the candidates and clerics of the Order, every opportunity was given to the younger members of practically all provinces to pursue higher studies, so that it was no longer a strange sight to see Friars in the halls of great universities. The Order is now reaping the benefit of those studies.

While this revival has not brought about a noticeable increase in the number of ascetical works, it must be remembered that the tendency in studies has been to specialize, and the writers of the Order in recent times have confined their writings to the special branches which they pursued.

In compiling the list of works of this period it was quite

noticeable that the numerous devotions of recent origin have attracted the pen of many Franciscan writers. Such works have been excluded from the list except in the case of devotions which are a revival of Franciscan traditions. **Recent Work** The list, though incomplete, testifies to much good work having been done in the short time that the Order has been less impeded in its activities. Each branch of the Order now has its own publications in which many gems of old Franciscan spirituality are being brought forth from the storehouses of the past. The general awakening of interest in things Franciscan throughout the world in recent times has been productive of good results in the domain of spirituality and augurs well for the future.

The writers of this period include:

Alexander Cantoli, O.F.M. (1812-1885), Province of St. Bernadine, Bishop of Bovino (1871), wrote *Pio Esercizio della via Dolorosa*, Rome, 1872.

Pio da Bologna, O.F.M., wrote *Anno Franciscano, Ossia concetti e Meraviglie proposti per ciascun giorno dell'anno*, 4 vols., Rome, 1876.

Simon a Bussieris, O.F.M., Province of St. Louis in France, wrote in French *La Chasteté; La Pauvreté; La Humilité; La Mortification; La Presence de Dieu*, Paris . . . , 16th edition 1909, Bordeaux, 62 in 32.

Giulio Arrigoni, O.F.M., Archbishop of Lucca, wrote *Prediche Quaresimali*, 1881.

Antonio da Vicenza, O.F.M., wrote *Frutti dell' Albero della vita ovvero Lezione morali date da Maria santissima Alla Maria di Agreda*, 1873.

Apollinaire, O.F.M., Province of St. Louis in France, wrote *Doctrine Spirituelle de S. François d'Assise*, 1879; *Le Calvaire Frequente*, 3rd edition, Paris, 1879; *Les Sept Fleurons de la Couronne Franciscaine*, Bordeaux, 1883.

Gaudentius Guggenblicher, O.F.M. (1829-1901), Provincial of Tyrol, noted historian and Definitor General, wrote *Apostolat des Gebets*, 1882; *Manuductio spiritualis per vitam quotidianam, Pro Novitiis et Clericis*, 1874; *Introductio ad Vitam Seraphicam seu Via ad perfectionem religiosam*, 1882; *Christliche Ascese*, Regensburg, 1887. Posthumous, *Oratre Fratres* (for secular priests) and *Studiosus Romano-Catholico* (for students).

Anonymous, O.F.M., wrote *Legs du Seraphique Père S. François a tous ses Enfants*. This work was first published in German by the Franciscan Sisters of Perpetual Adoration, Mainz. It was afterwards rendered in Italian and in 1876 in French.

Bernadine da Moriano, O.F.M., wrote *Breve Trattato dello Stato Religioso*, Rome 1880.

Stephen Schoutens, O.F.M., of the Province of Belgium, wrote *Voortgang der Kloosterlingen in de deugt*, 1880. *Verhandeling over het Gebed en de overweging gevolyd von der Vrede der ziel door den H. Petrus van Alcantara*, Antwerp, 1890.

Arsinius Karesu, O.F.M., of the Province of Hungary wrote *Deus Meus et Omnia*, 1868 and *A lelek napi tapja* (Cibus quotidianus animae) Vacii, 1873; *A femjüres veszelei* (Pericula luxus) Vicii, 1873.

Peter Singer, O.F.M. (1810-1882), of the Province of St. Leopold in Tyrol, was Master of Novices for 36 years during which time he trained 320 clerical novices. He was a musician of note and the inventor of the Pansymphonium,

still heard in the monastery of Salzburg, an instrument made with his own hands which faithfully reproduces the sounds of all known musical instruments. He wrote *Spirituale Contemplationis Horologium* and other ascetical works in MS. in the monastery at Salzburg.

Elias Cavarovic, O.F.M., of the Province of Bosnia, wrote *Kratki Krscan-ski*, 1881.

Mariano, O.F.M., Lector of Theology in the Province of Florence, wrote *Il Novizio dei Minori*, 1882.

Lorenzo da Volturini, O.F.M., wrote *Specchio della Vita Contemplativa* (after St. Bonaventure), 1882.

Henry Nahlik, O.F.M., of the Province of Hungary, wrote *Bozsne Srdce Pana*, 1882, the first book to be published in the Hungarian language on devotion to the Sacred Heart.

Francis Manuel Malo, O.F.M., wrote *Novisimo Catechismo de Teologia Mystica*, Santiago, 1876.

Archangelus Vendrickx, O.F.M., of the Province of Belgium, wrote *De Christiana Perfectione*; *Sermones*; *Sacerdos devote Celbrans Missae Sacrificium sive Preces et Meditationes pro singulis diebus mensis*, 1882; *De Heilige Kruisweg*, 1882.

Peter Hötzl, O.F.M. (1836-1902), of the Province of Bavaria, was named Bishop of Augsburg in 1894. He was often honored by Pope Leo XIII. and received various decorations and titles from the King of Bavaria and the University of Munich. He edited *Beati Bertholdi a Ratisbona Sermones XX ad Religiosos*, 1892.

Raphael Barisic, O.F.M., Vicar Apostolic of Herzegovina, wrote *Pasa Duhovna* (Pabulum Spirituale), 1842.

Angelus Kraljevic, O.F.M., Vicar Apostolic of Herzegovina, wrote *Razgovor Duhovni* (Colloquium Spirituale, 1860; *Ispovednik Kod Bolestnika* (Confessarius apud Infirmum), 1870; *Moletvenik* (Liber Praecatorius), 1873.

Peter Bakula, O.F.M., Lector of the Province of Herzegovina, wrote *Bogaljubna Bavljenja* (Piae Occupationes), 1869.

Francis Milecevic, O.F.M., Custos of Herzegovina, wrote *Perivoj Darova Nebeskih* (Hortulus Donorum Coelestium), Zagreb, 1867.

The Fathers of the Province of the Holy Cross (now Jugo-Slavia) wrote and published *Poduk za manjsi brate seraf. oceta sv. Franciska* (Instructions for lay brothers), Ljubljana, 1873; *Osmina Serafinska* (Octava Seraphica in usum Religiosorum Ordinis Sancti Francisci), Gorica, 1881.

Eugene Pisatti, O.F.M., wrote *La Religione in Practica*, 5 vols., Turin, 1875.

Guglielmo del Carmeo, O.F.M., of the Province of Lecce, wrote *Il Viaggio Doloroso del Calvario*, Naples, 1883.

Roque Claramunt, O.F.M. (d. 1884), Master of Novices and Prefect of Studies of the Province of Aragon, edited and published *Amor de Jesus of Juan Jose, Carmelite*, Madrid, 1877.

Leon de Clary, O.F.M. (1831-1888), Provincial of the Observance Province of Paris, wrote *L'Aureole Seraphique*, 4 vols., 1883.

Clementine Deymann, O.F.M., of the Province of the Sacred Heart, U. S. A., published the *Seraphic Octave*, a Retreat of eight days, from the Latin of Aemilianus Nieberle, O.F.M., St. Louis, 1883; *A Short and Practical May Devotion*, New York, 1885; and several books of devotion.

Gabriel Angelo da Vicenza, O.F.M., wrote *La Regola dei Frati Minori esposta praticamente*, Venice, 1758, 1765 and 1883.

Bertinus Hermans, O.F.M., of the Province of St. Joseph in Belgium, was killed in a railroad wreck near Naples while returning from the Holy Land, 1890. He wrote *Jesus Lydend voor ons* (Meditations for Lent), Ghent, 1884; *La Communion des Saintes*, Antwerp, 1888.

Anonymi, O.F.M., *Flowers from the Garden of St. Francis* (from the French), London, 1882; *Di Dodici Mistici Raggi del Santissimo Nome di Gesù* (after St. Bernadine of Siena), Genoa, 1874; *The Presence of God* (from the French of Simon de Bussieres), London, 1879; *Mortification Practiced on all Occasions* (from the French of Simon de Bussieres), London, 1879; *The Month of November* (Meditations), London, 1880; *Cento Visite al Dio dell' Amore*, Quaracchi, 1884.

Joseph Kovacevic, O.F.M., of the Province of St. John Capistran, wrote *Svibanjsko Cvieće* (Flowers of May), Zagreb, 1885.

Ermenegildo da Chitigniano, O.F.M., of the Province of Tuscany (1824-1885), wrote *L'Uomo in Paradiso*, Quaracchi, 1885; *Guida Spirituale pei Giovani Francescani che aspirano all' Ordine Sacro*, Prato, 1891.

Andrea Delfino da Tortona, O.F.M., of the Province of Bologna, wrote *Catechismo della Regola dei Frati Minori*, Bologna, 1885.

Josa Meria Portugal, O.F.M. (b. 1838), Bishop of Saltillo, Mexico, wrote *Maria esperanza y amor de los Cristianos*, Madrid, 1901, pp. 407 in 8; *La Virgen Purisima de mis amores*, Barcelona, 1904, pp. 254 in 8; *El Gran Misterio de la Santisima Trinidad*, Asientos, 1882; *La Divina Eucaristia*, Asientos, 1883; *El Libro de la Vida*, Asientos, 1884; *Itinerario de la tierra al Cielo*, Barcelona, 1906, pp. 239 in 8; *La Fragancia del Amor Mariano*, Barcelona, 1907, pp. 249 in 8; *La Bondad divina*, Barcelona, pp. 257 in 8.

Filipo Antonio Belli, O.F.M., of the Province of Venice, wrote *Pratiche Devote*, Udine, 1885.

Camillis d'Orgon, O.M.Cap., wrote *Jesus-Hostie, Verite, Voie et Vie*, Carcassonne, 1879.

Clement da Castel del Piano, O.F.M., of the Province of Tuscany, wrote *Della Dignita e dei Privilegi del Cristiano*, Siena, 1884.

Felix de Fiancey O.M.Cap., wrote *Maladies et Guerison des Ames*, Paris, 1881; *La Meditation proposee aux gens du monde*, ib.; *Dame Opulence et Dame Pauvreté*, ib.

Anonymus,—*Meditations on the Sufferings of Jesus Christ*, translated from the Italian of Francis da Perinaldo, O.F.M., by a member of the same Order, New York, 1885.

Ubertino da Chiusi, O.F.M., of the Province of Tuscany, wrote *Dieci Giorni di Ritramento Spirituale*, Florence, 1869.

Angelus Kukavica, O.F.M., of the Province of Hungary, wrote *Svecenicke duznosti* (Obligations of the priest), Jadra, 1886.

Claude Robert Husson, O.F.M., wrote *La Parfaite Oraison ou Maniere de Mediter et de Prier avec Fruit*, Bordeaux, 1887.

Sylvester Winkes, O.F.M., of the Province of Saxony, wrote *Unterricht über den Ordenstand . . . zum Gebrauche der Laienbrüder*, Heiligenstade, 1887; *Seraphischer Tugendspiegel*, 2 vols., ib. 1889.

Salvator de Bois-Hubert, O.M.Cap., of the Province of Paris, edited *Courtes Meditations Ascétiques* of Joseph de Dreux, Paris, 1887.

Daniel da Bassano, O.F.M., Confessor to Pope Leo XIII., wrote *Il Segreto dell' Amor di Dio nell' Unione Spirituale*, Quaracchi, 1888.

Leonard Wörnhart, O.F.M., of the Province of Tyrol, wrote *Das Seraphische Kirchenjahr*, 2 vols. (Meditations), Innsbruck, 1887.

Anonymus, O.F.M.,—*La Regeneration Chretienne*, Chatendun, 1888.

Bernard of Naples, O.M.Cap., wrote *Gesu, Maestro di Spirito*, Naples, 1887.

Venanzio da Lago Santo, O.M.Cap., wrote *Modo di ben vivere*, Messina, 1887.

Colombano del Cuor di Gesù, O.F.M., of the Province of Naples, wrote *La Mia Orazione*, Naples, 1888.

Pacificus Monza, O.F.M., Minister General (1912-14) and Titular Bishop of



Troade, wrote *Breve Commento sopra la Regola dei Frati Minori*, Pola, 1888; *Dieci Giorni di Spirituale Ritiramento ad uso dei Frati Minori*, Quaracchi, 1902; *Manuale dei Pitiri Mensili ad uso dei Frati Minori*, Quaracchi, 1906, pp. 236 in 12; *Florilegio di Letture istruttive ad uso delle Suore Francescane*, Quaracchi, 1917, pp. 288 in 16.

Anonymus, O.M.Cap.,—*La Litanie Lauretane con pii e breve commenti*, Turin, 1893; Anonymus, O.M.Cap., of the Province of Lyons,—*Acte Heroique de Charité*, Lyons, 1888.

Emmanuel de Antunano, O.F.M., of the Province of Cantabria, wrote *La Regla de los Frailes Menores expuesta practicamente*, Santiago, 1888; *Instrucciones a los Jorenes que se preparan para profesar en la Orden de San Francisco*, a translation from the Italian of Ermenegildo Chitigniano, Santiago, 1891.

Apollinaire de Valence, O.M.Cap., wrote *Retraite Spirituelle a l'usage de toutes les âmes que aspirent a la perfection*, from the Italian of Gaetano de Bergamo, Tournai, 1889.

Jarleth Prendergast, O.F.M., of the Province of England, wrote the *Spirit of St. Francis*, translated from the French, London, 1888; *Franciscan Treasury of Prayers and Devotions*, Dublin, 1891; *Pearls from the Hidden Treasure of Holy Mass by St. Leonard of Port Maurice*, London, 1891.

Albert a Bulsano, O.M.Cap., wrote *Expositio Regulæ FF. Minorum ex Declarationibus Pontificum*, Milan, 1889.

Anonymus, O.F.M.,—*Trattato della Modestia e Disciplina Religiosa ad uso dei Novizi, Chierici e giovani Sacerdoti*, Assisi, 1889.

Peter Gual, O.F.M. (1813-1890), Missionary Apostolic in Peru and General Definitor, wrote *Curso de ejercicios espirituales*, Lima, 1889.

John Roche, O.F.M., wrote *Short Explanation of the Rosary*, Dublin, 1889.

Simplicianus a Nativitate, O.F.M., of the Province of Naples, wrote *Disciplina regolare*, Naples, 1890.

Anonymus, O.F.M., of the Custody of the Holy Land,—*Gesu al cuore del Giovine*, Jerusalem, 1889.

Hyacinth a Belmonte, O.M.Cap., wrote *Discorsi Religiosi*, 2 vols., Rome, 1889.

Emidio Cardini, O.F.M., published *Specchio della Disciplina* (St. Bonaventure), Quaracchi, 1891.

Anonymus, O.M.Cap.,—*Esercizi Spirituali*, Milan, 1890.

Maria Antonius, O.M.Cap., wrote *Tresors de la vie chretienne*, Tournai, 1890.

Benjamin Camenzuid, O.M.Cap., of the Province of Switzerland, wrote *Beachtungen für die Mai Andacht*, Appenzell, 1890.

Mathias Bremscheid, O.M.Cap. (d. 1911), of the Province of Westphalia, wrote *Die christliche Jungfrau in ihrem Tugendschmucke*, Mainz, 1891; *Der christliche Mann in seinem Glauben und seinem Leben*, Mainz, 1887, pp. 240 in 12; *Die Wichtige Stellung der christlichen Frauen*, Dülmen, 1889, pp. 93; *Der Gärtner im Gottesgarten oder das hohe Amt der Eltern*, Dülmen, 1889, pp. 101 in 12; *Der christliche Arbeiter, seine Würde, Bedeutung und Pflicht*, Mainz, 1892, pp. 83 in 12; *Torheit des Unglaubens*, Ravensburg, 1902, pp. 48 in 18; *Fluch des Unglaubens*, ib. 1902, pp. 56 in 18; *Der Freund des christlichen Jünglings*, Mainz, 1908, pp. 306 in 32; *Leitsterne für christliche Frauen und Mütter*, Mainz, 1909, pp. 345 in 18; *Was macht die Frömmigkeit liebenswürdig und fruchtbar*, Mainz, 1911, pp. 144 in 16.

Anastasio Bocci, O.F.M., wrote *Il Vangelo in Famiglia*, Livorno, 1891.

Antonio Pallotta da Genzano, O.F.M., wrote *Orazioni Sacre in Lode di nostro Signore Gesù Christo*, Siena, 1891.

Bernadine Gonzalez, O.F.M., wrote *Nuevo Manuel del Religioso Menor*,

Lima, 1890; *Excelencias y deberes del estado religioso para instruccion de novicias y profesas*.

Anonymus, O.F.M.,—*Sospiri al Dio dell'Amore*, Quaracchi, 1891.

Bonaventure a Surrento, O.M.Cap., wrote *Liber Aureus Franciscalis seu Minorita quoad Regulam seipsum et Ministerium*.

J. C., O.M.Cap., *Modelos de Religiosa Juventud formados en la escuela de San Francisco*.

Gabriel Angelo da Vicenza, O.F.M., of the Province of Venice, wrote *La Regola dei Frati Minori Esposta Praticamente*, 4th edition, Quaracchi, 1892.

Francis Metzlerlen, O.M.Cap., wrote *Die heilige Stunde im Dienste des Göttlichen Herzens Jesu*, Regensburg, 1892, pp. 326 in 18.

Candido Mariotti da Gagilole, O.F.M., wrote *Filotea Serafica—Ossia Manuele di pieta ad uso dei Franciscani*, Genoa, 1892.

Ambrosius a Valencina, O.M.Cap. (d. 1914), wrote *Los Amantes de la Virginidad*, Seville, 1892; *Cartas a Theofila cobra la vida espiritual*, 2nd edition, Madrid, 1893, pp. 449 in 12; *Vida Religiose*, Seville, 1898, pp. 361 in 12; *Flores del Claustro*, Seville, 1897, pp. 72 in 12.

Marianus Sirca, O.F.M., wrote *Duhovne Vaje* (*Exercitia Spiritualia*), Gorizia, 1891.

Franciscan Fathers of the Mission College of the Holy Land and Morocco published *Meditaciones de la Vida de Cristo* (after St. Bonaventure), Madrid, 1893.

John Joseph de Céprie, O.F.M., wrote *Le Bonheur de Céleste Amour*, Paris, 1893.

Louis a Besse, O.M.Cap. (d. 1910), wrote *Eclaircissements sur les Oeuvres Mystiques de S. Jean de la Croix*, Paris, 1893; *La Science de la Priere*, Rome and Paris, 1903, pp. 340 in 12, 2nd edition, Paris, 1924; German edition translated by Emil Prinz von Ottingen-Spielberg, Regensburg, 1909; *La Science du Pater, pour faire suite a la Science de la Priere* (a scientific work on mysticism), Rome and Paris, 1904, pp. 412 in 12.

Exuperius de Prats-de-Mollo, O.M.Cap. (d. 1917), wrote *Action de Graces aux Personnes de la tres Sainte Trinité*, Tournai, 1887, pp. 108 in 24; *Petites Meditations sur les Mysteres de la Ste. Enfance*, Tournai, 1887, pp. 214 in 16; *Le Sacre Coeur dans le Discours apres la Cene*, Tournai, 1893, pp. 377 in 12; *Melanges Ascétiques*, ib. 1894, pp. 452 in 12; *Entretiens Spirituels sur les Vertus Chretiennes*, ib. 1895, 2 vols., pp. 384 and 312; *Saint Joseph d'apres l'Evangile*, ib. 1896, pp. 300 in 24; *La Pauvreté: sa mission dans l'Eglise et dans le monde*, ib. 1899, pp. 400 in 12; *Le Sermon sur la Montagne: causeries et meditations*, ib. 1909, 398 in 12; *Le Sacre Coeur etudie dans l'Evangile*, ib. 1910, pp. 275 in 12; *L'Esprit de Ste Claire* (Retreat for Poor Clares), ib. 1912, pp. 213 in 12; *L'Agonie de Notre Seigneur Jesus Christ*, ib. 1892.

Jules de Sacre Coeur, O.F.M., wrote *La Direction d'une Âme ou quelques lettres spirituelles de St. Leonard de Port Maurice*, Paris, 1892.

The Poor Clares of Bordeaux published *De la Terre au Ciel* (12 series of retreats), Bordeaux, 1893.

Marie Antoine Clerque, O.M.Cap. (d. 1907), wrote *L'Amour n'est pas aime*, Paris, 1894 and Toulouse, 1922, pp. 114 in 24; *Amour et Douleur*, Lourdes, 1888, pp. 376; *Petites pages d'or, ou tresors de la vie Chretienne*, Tournai, 1890, pp. 184 in 16; *Questions du jour: le salut par le droit Chretienne et l'Obeissance au Pape*, Montreuil-sur Mer, 1893, pp. 313 in 16; *Regardons le Ciel*, Poitiers, 1897, pp. 30 in 12; *Nouvelle Methode pour Reciter le Saint Rosaire*, Chambrey, 1901, pp. 12 in 18; *L'Amore non e Amato* (a Latin edition of a work of Marie Antoine), Milan, 1903, pp. 200 in 32; *Petit Tresor de l'Âme pieuse*, 13th edition, Tournai, 1907, pp. 297 in 32.

Cyprianus a Neopoli, O.M.Cap., wrote *Le tre Ore di Agonia del Nostro Signore*, Naples, 1894.

Vincenzo Micozzi, O.F.M., of the Province of the Marches, wrote *La Quaresima Santificata* (Meditations for Lent), 4th edition, Assisi, 1893.

Anonymus, O.M.Cap., *Meditationes Breves et solidae ad usum Sacerdotum*. The MS. of this work was found in the Capuchin monastery of Bois-le-Duc in 1762 and published at Tilbourg, 1894.

Angelico Frederico Gazzo, O.F.M., wrote *Del Mondo e dei suo adescamenti* (a translation of Bossuet) Siena, 1893; *La Via Crucis* (Sermons on the Stations) Naples, 1915, pp. 160 in 12.

Antonio Maria Grasselli, O.M.Conv. (b. 1827), titular Archbishop of Colossi (1875) wrote *Exercizi Spirituali al Clero secolare e Regolare*, Rome, 1894.

Alessandro Dinelli di Viareggio, O.F.M., wrote *La sette parole ossia le tre ore di agonia del N. S. Gesù Cristo*, Pisa, 1894.

Ignatius Struckic, O.F.M., wrote *Put k savrsenosti krscanskoj* (Via ad Christianam Perfectionem), Zagreb, 1895.

Bernard Hinojosa, O.F.M., wrote *Piadosos ejercicios* (for the month of March) Lima, 1896.

Anonymus, O.F.M. (Montreal), *Meditations Seraphiques sur la Passion*, Montreal, 1891.

Marcellino da Civezza, O.F.M., wrote *Le Mei Preghiere*, Florence, 1896;  *Gesù Cristo nella storia evangelica*.

Alexius Bullens, O.F.M., of the Province of England, wrote *On the Sacred Passion of Christ and the Love of Crosses*, London, 1897.

Domenico da Bieno di Valsugana, O.F.M., of the Province of Venice, wrote *Florilegio Spirituale Franciscano*, Quaracchi, 1897.

Flaustino Ghilardi, O.F.M., wrote *Il Vero Frate Minore*, 2 vols., Quaracchi, 1898.

Anonymus, O.F.M., *Colection de practicas piadosas utilissimas a los religiosos legos de la orden de Frailes Menores*, Santiago, 1900.

Ottavio Tommasetti, O.F.M., wrote *Le Otto Beatitudini*, Ancona, 1907.

Ladislav de Paris, O.M.Cap. (d. 1908), wrote *Pensée de la Mort*, Paris, 1896, pp. 112 in 8 (a modern Dance Macabre or Dance of Death, all pictures with explanations in French, English and German); *Meditations a l'Usage du Missionnaire Capucin*, Montreuil-sur-Mer, 1899, pp. 231 in 24; *Meditations sur la Regele des Freres Mineurs et sur les Saints des trois Ordres de S. François*, Paris, 1900, pp. 1184 in 8.

Francesco Frediani, O.F.M., wrote *Regola del Serafico P. S. Francesco vulgarizzata con cenni sull' Ordine e varie Preghiere*, Quaracchi, 1900.

Anonymus, O.F.M., *Via Franciscana ad Coelestem Hierusalem*, Innsbruck, 1901.

Petrus Baptista, O.F.M., wrote *Le Saint Nom de Jesus Foyer de Lumiere et Source de toutes les Graces*, (after St. Bernadine), Paris, 1901.

Francis Pothrom, O.F.M., wrote *Praxis Disciplinae et Perfectionis ex Opusculis Sancti Bonaventurae*, Tournai, 1901.

Ferdinand Falori, O.F.M., wrote *Misterios y Maravillas del Corazon de Jesus* (*Consideraciones teologicomisticas*), Rosario de Santa Fe, 1901.

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Januarius Greve, O.F.M., wrote *Das gute Marienkind*, Münster, pp. 312 in 16; *Die Zierde der Jugend*, Saarlouis, 1913, pp. 231 in 16.

Procopius Leszczynski of Brailow, O.M.Cap. (d. 1895), wrote in Polish: *Praise of Mary*, an explanation of the Litany, Warsaw, 1894; *Magnificat Anima Mea Dominum*, 3d edition, Warsaw, 1881; *Month of the Sacred Heart*, 2d edition, Cracow, 1875; *Devotion to the Sacred Heart*, Warsaw, 1886; *Orate et Vigilate*, a prayer book, Warsaw, 1877; *The Salve Regina explained for the Month of May*, Warsaw, 1892; *New Month of Mary*, 6th edition, Warsaw, 1891; *Officium B. V. M. with explanation Polish*, Warsaw, 1891; *Lectiones B. V. M. Novae*, Readings on the Virtues of Mary, 3d edition, Warsaw, 1887; *Mensis Majus Lauretanus*, Warsaw, sine anno; *Via Crucis Infirmorum*, Warsaw, 1895; *Devotion to St. Joseph*, Warsaw, 1889; *Itc ad Joseph*, Warsaw, 1894; *Efficacious Means against Cursing*, 3d edition, Warsaw, 1886; *Meditations on the Rosary*, Warsaw, 1893; *Month of May in Honor of the Immaculate Conception*, 19th edition, Warsaw, 1894; *Three Ways of Praying the Via Crucis*, 2d edition, Warsaw, 1873; *The Rosary Illustrated*, Warsaw, 1886; *Meditations on the Passion during the Recital of the Divine Office*, Warsaw, 1870. Besides these original works in Polish, Father Procopius translated into Polish the principal ascetical works of F. W. Faber, Scaramelli, S.J., St. Alphonsus and P. Ventura, O. Theat. In all he wrote forty-five original works and translated forty-two works into Polish. Most of his works passed through several editions.

Lawrence Mihacevich, O.F.M., Provincial of Albania, wrote *Liber Sapientiae et Prudentiae Humanæ* (*In utilitatem utriusque cleri*), Rome, 1908, pp. 242 in 4; *Manuale Franciscanum* (*Instructio occasione visitationis*), Sarajevo, 1908, pp. 91 in 12.

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mentioned work), Rome, 1904; *Ad B. V. M. Immaculatam* (Ex operibus S. Joannis Damasc.), Rome, 1904, pp. 64 in 32; *Expositiones SS. Patrum et Doctorum super Magnificat*, Rome, 1904, pp. 827 in 4; *Marial Compuesto en Latin Ordenado y Arreglado en Lengua Castellana por Ruperto Maria de Madreza, O.M.Cap.*, Freiburg, 1907, 2 vols., pp. 1072 and 1253 in 12; *Compendium Theologiae Ascetico-Mysticae*, 3d edition, Rome 1908, pp. 750 in 12 (an excellent scientific text-book of asceticism); *De Ineffabili Bonitate Sacratissimi Cordis Jesu. Contemplationes et Orationes Quotidianae*, Rome, 1909, pp. 535 in 32; *Annus Eucharisticus*, Rome, 1909, pp. 401 in 12; *Scintillae Amoris Eucharisticae* (Pii Affectus et Lectiones), Rome, 1910, pp. 462 in 12; *Annus Marianus*, Rome 1911, pp. 424 in 16; *Misericordias Marianas*, Rome, 1895, pp. 70 in 24, 2d edition 1905, pp. 152 in 32.

Edmund Agostini, O.F.M., wrote *Manuel du Frère Convers dans l'Ordre Seraphique*, Paris, Rome, 1909, pp. 131 in 16.

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Epiphany Carlassare, O.F.M., Titular Bishop of Madaura and Vicar Apostolic of East Hupeh, wrote *Sermones quos ad suos missionarios habuit*, Hongkong, 1908, pp. 266 in 8.

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Gerolamo Costa, O.F.M., wrote *Voci di Fede*, Milan, 1910, pp. 90 in 8.

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Raphael Delabre, O.F.M., wrote *Le Frère Mineur Résolu. Retraite Spirituelle*, Quaracchi, 1910, pp. 216; *Meditations Liturgiques et Franciscaines a l'Usage des Frères Mineurs et des Pretres Tertiares*, Quaracchi, 1911, pp. 511 in 16; *Courtes Meditations sur les Litanies de S. Joseph*, Quaracchi, 1914, pp. 91 in 16; *La Science des Saints. Meditations sur la Passion*, Paris, 1919, pp. 392 in 12.

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*Jünglinge*, ib. 1906, pp. 222 in 32; *Missionsbüchlein für Christl. Jungfrauen*, ib. 1906, pp. 204 in 32. These books have had several editions. *Porziunkula-Abläss*, Altötting, pp. 48 in 32; *Volksmission*, 6th edition, Munich, 1922, pp. 80 in 32; *Die Vorsehung Gottes: Lesungen*, ib. 1924, pp. 96 in 16.

Martin von Cochem, O.M.Cap. (d. 1712), wrote *Die vier letzten Dinge*, 26th edition Gülpfen, 1859, English edition New York, 1900; *Das Büchlein von Gott*, Paderborn, 1864, revised edition Mainz, 1912; *Erklärung des Messopfers*, Köln, 1875, 6th edition Limburg, 1911, English translation by Camillus Maes, New York, 1896 and 1913; *Goldener Himmelsschlüssel*, Degendorf, 1843, 10th edition, Regensburg, 1912; *Gebetbuch der hl. Gertrudis und Mechtildis*, 4th edition, Mainz, 1904; *Krankensbuch*, Freiburg, 1876; *Grosser Myrrhengarten*, Einsiedeln, 1871; *Leben und Leiden Jesu und Mariae*, Mainz, 1863, Münster, 1893, Freiburg, 1898, Osnabrück, 1898 and 1906; *Das Grosse Leben Christi* (Neu herausgegeben von Gaudentius Koch, O.M.Cap.), Köln und München, 1912, pp. 1102 in 4. This is but an incomplete list of the writings of this author. His works have had many editions in various languages.

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Wilhelm Auer, O.M.Cap. (d. 1913), wrote *Allgemeines Wallfahrtsgebetbuch*, Landshut, 1889; *Ablässgebete zum Göttlichen Jesukind*, Schrobenhausen, 1890; *Der hl. Rosenkranz erklärt*, ib. 1890; *St. Joseph Büchlein*, ib. 1890 in 24; *Büchlein vom guten Tode. Mahnungen und Gebete*, ib. sine anno, pp. 56 in 12; *Die fünf Seraph. Sonntage*, ib. s. a., pp. 56 in 12; *Der hl. Kreuzweg*, ib. s. a.; *Recepte um gut zu beten*, ib. 1884; *Kindheit-Jesu Andachten*, ib. 1887, pp. 40 in 12; *St. Joseph Andachtsbüchlein*, Augsburg, 1887, pp. 152 in 12; *Lehren der Himmelskönigin*, Schrobenhausen, s. a.; *St. Leonard und St. Wendelin Andachtsbüchlein*, ib. 1887, pp. 40 in 12; *Gnadenmutter von Loretto. Gebete*, ib. 1888, pp. 40 in 12; *Anbetung Jesu im Allerheil. Altarssakrament*, Augsburg, 1888; *Tautröpflein ins Fegfeuer zum Trost der Armenseelen*, ib. 1888, pp. 280; *Herz-Jesu-Büchlein*, Schrobenhausen, 1888, pp. 68 in 12; *Christ-Bescheerung*, ib. 1889; *Armenseelenbüchlein*, ib. 1889.

Antonino da Reschio, O.M.Cap. (d. 1907), wrote *Letture Serafiche pei Frati Minori di San Francesco*, Milan, 1887, pp. 295 in 16.

Pius Reinhold, O.M.Cap. (d. ca. 1918), wrote *Mutterliebe, Gebet-und-*



*Erbauungsbuch für Christliche Mütter*, 1st edition, Cumberland, Md., 1886, 3d edition, New York, 1890, pp. 552 in 24; *Scapulier-büchlein*, New York, 1886 (several later editions); *Klösterliches Leben des Kapuzinerbruders*, 2d vol., München, 1902, pp. 621 in 12, 1st vol., München, 1906, pp. 376; *Mutterliebe: Gebet und Lehrbuch*, 16th edition, Regensburg, 1921, pp. 502 in 16.

Dominicus Schubert, O.M.Cap. (d. 1887), wrote *Maiglöckleinstrauss zur Ehren der Muttergottes*, Augsburg, 1887; *Täglicher Ehrenpreis der Muttergottes*, Augsburg, 1887, pp. 885 in 8. These works are extracts from Card. Vives' *Mariale*.

Procopius von Templin, O.M.Cap. (d. 1680), wrote *Marienlob. 31 Erwägungen über das Leben und Vorzüge der Gottesmutter*, bearbeitet von Angelicus Eberl, O.M.Cap., Mainz, 1887.

Benedict von Calcar., O.M.Cap., edited *Das Gebetbuch der hl. Gertrudis und Mechtildis* of Martin von Cochem, Mainz, 1887, pp. 574 in 16.

Petrus van Hernen, O.M.Cap., wrote *In den Dienst van God*, Hertogenbosch, ca. 1919, pp. 272 in 24.

Cajetan Maria Migliorini of Bergamo, O.M.Cap. (d. 1753), wrote *Il Capucino ritirato per dieci giorni*, Monza and Milan, 1845 and 1890, pp. 309 in 16; *Retraite Spirituelle*, translated from the Italian by Apollinaire de Valence, O.M.Cap., Tournai, 1889, pp. 264; *L'Humilité*, translated by Eugene de Beaulieu, Chambéry, 1911, pp. 224 in 12. This work was translated into English by Cardinal Vaughan who praises it highly. *La Charité Fraternelle*, translated by Eugene de B., Chambéry, 1913, pp. 324 in 12; *Ermanungen im Beichtstuhl*, translated from the Italian by A. K. Ohler, 5th edition, Mainz, 1886; *Istruzioni Morali Ascetiche sopra la Pauvertà dei Frati Minori Capuccini*, Padua, 1750; *Affetti sopra i Misterii* (sine loco), 1844, 2 vols.; *Le Quatrò Virtu Cardinali*, Venice, 1752; *La Morale Evangelica*, Padua, 1762; *Due Pratiche di Umilità*, Brescia, 1750; *Pensieri ed Affetti sopra la Passione di Gesù Cristo*, 4 vols., 1876, French translation, Paris, 1877, English translation by the Passionists (several editions); Spanish translation by Dionysius Vicente, O.M.Conv., Recanati, 1909.

Bonaventura Gargiuli, O.M.Cap. (d. 1904), Bishop of San Severino, wrote *Il Piccolo Libro della Morte*, Sorrento, 1888, pp. 66; *I Fiori alla SS. Vergine, ossia varii mesi Mariani*, Naples, 1889, pp. 332 in 8; Michael. *Trattazione biblica-donnatica-storica-morale, utilissime a praedicatori e devoti per la maggiore conoscenza e veneratione al Principe degli Angeli*, Naples, 1892, pp. 299 in 8. This book is said to be the best work on the subject. *Il Redentore, ossia la vita del N. S. Gesù Cristo*, Naples, 1902, pp. 379 in 8.

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Godafroid de Turnouth (Turnholto), O.M.Cap., wrote *Novitius Capuccinus ad Vitam Seraphicam Introductus*, Tournai, 1888, pp. 416 in 12.

Raymond of Lerida, O.M.Cap., wrote *Escala Mistica, o Meditaciones sobre la Passion de Cristo*, Valparaiso, 1883, pp. 327.

Domenico da Origgio, O.M.Cap., wrote *Veni Mecum del vero devoto. Preghiere inni e salmi*, Milan, 1911, pp. 248 in 32.

Giorgi da Riano, O.M.Cap., wrote *Il Linguaggio d'Inferno*, Viterbo, 1911, pp. 87 in 16.

Pius Sabadel de Langogne, O.M.Cap. (d. 1914), Titular Archbishop, translated into French the *Mariale* of Card. Vives y Tuto.

Honore du Corps, O.M.Cap., wrote *Le Directoire des Domestiques Chrétiennes*, Paris, 1901, 2d edition, 1904, pp. 117 in 24; *Prieres du Matin et du Soir en usage chez les PP. Capucins*, Paris, 1902.

Franz Tischler, O.M.Cap., wrote *Illustriertes Hausbuch für Christliche Familien*, München, 1908, pp. 975 in 4; *Tage des Heils. Büchlein für Missionstage*, Einsiedeln, 1924, pp. 238.



Cyprian Fröhlich, O.M.Cap., wrote *Ein Blumenstrauss für junge Leute*, Donauwörth, 1887; *Das Marienkind wie es beten soll*; Dülmen, 1889; *Rette deine Seele. Anleitung zu einer Generalbeicht*, ib. 1889; *Schutzengelbriefe für Kranke*, ib. 1889.

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Fulgentius Hinterlechner, O.M.Cap. (d. 1917), wrote *Der Monat des hl. Franziskus. Betrachtungen im Monat Oktober aus dem Italienisch. übersetzt*, Salzburg, 1889.

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Joseph Marie de Lassouts, O.M.Cap., wrote *Mois de S. Joseph: Meditations*, Montpellier, 1921, pp. 140.

Alexius de Barbezieux, O.M.Cap., wrote *Le Chretien en Retraite*, Paris (sine anno), pp. 470 in 12; *Premiere Retraite Prechée*, Montreal, 1891; *Les derniers jours du Sauveur. Considerations sur la Passions*, Tournai, 1910, pp. 497 in 12; *Le Religieux en Retraite*, Toulouse, 1913, pp. 528 in 12; *Le Pretre en Retraite*, Toulouse, 1913, pp. 526 in 12.

Robert Menini, O.M.Cap. (d. 1916), Archbishop of Sofia, wrote *Brevi Discorsi sopra la Perfezione Cristiana*, Verona, 1905, pp. 302 in 12; *Brevi Meditazione in tutti i Giorni dell' anno*, Udine, 1897, pp. 175 in 32; *Brevi Letture Spirituali per tutti i Giorni dell' anno*, Udine, 1900, pp. 262 in 32; *La Sacra Missione. Meditazioni ed Istruzioni per il Popolo*, Verona, 1907, pp. 464 in 12.

Mauro Nardi, O.M.Cap. (d. 1911), Titular Bishop, wrote *Spiegazione del Salterio di Maria Santissima*, Rome, 1911, pp. 80 in 12.

Benedict Jenbach, O.M.Cap., wrote *Das Innerliche Leben: Ein Unterrichtsbuch*, Mainz, 1876. He also edited and published many of the works of Martin von Cochem.

Fortis Steigenberger, O.M.Cap. (d. 1924), wrote many small devotional works and edited Cochem's *Leben Christi*. He also wrote *Der Himmelspfad oder Anleitung zu einem vollkommenen Leben*, Munich, 1908, pp. 424 in 12.

Hieronymus von Seedorf, O.M.Cap., wrote *Die Ascese, die wahre und falsche mit besonderer Berücksichtigung auf die alten und neuen Orden*, Mainz, 1874.

Coelestine Schweighofer, O.M.Cap., edited and published *Abläss-Brevier oder Andachtsbuch von Bonifaz Schneider, O.S.B.*, Munich, 1907, pp. 980 in 32.

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Franz Wolf, O.M.Cap. (d. 1915), published *Zehntägige geistige Übungen*, a German translation of the Latin work of Joseph Anton von Kaiserberg, O.M.Cap. (d. 1777), Saarlouis, 1907, pp. 388 in 16. He also wrote an excellent work, *Handbüchlein für Ordensvorsteherinnen*, ib. 1909, pp. 247 in 32.

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Christian von Kienzheim, O.M.Cap. (d. after 1780), wrote *Wohlgebaute Himmelsstrasse*, 2 vols., Strassbourg, 1774.

Hartmann von Hochfelden, O.M.Cap. (d. after 1791), wrote *Wissenschaft der Heiligen*, 3 vols., Kempten, 1787-1789, pp. 782, 1088, 604 in 4.

Peregrin de Mataro, O.M.Cap., wrote *Novena al serafica Padre San Francisco*, Barcelona, 3 editions, 1910, 1911, 1918; *Anno Cristiano*, Barcelona, 1916, pp. 764; *Recuerdo de la Santa Mision*, Cartago (Costa Rica), 1924, pp. 64 in 24; *El Tesoro de la Santa Misa*, Cartago, 1924, pp. 64 in 24. He also wrote numerous books of devotion in honor of St. Anthony of Padua.

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Bonaventure Hammer, O.F.M., of the Province of St. John Baptist, U. S. A. (1842-1917), translated and wrote devotional works in English and German. Besides many prayer-books and manuals may be noted *Spiritual Exercises for an Eight Day Retreat*; *Explanation of the Epistles and Gospels*.

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## REPORT OF THE COMMITTEE ON RESOLUTIONS

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The Committee on Resolutions of the Franciscan Educational Conference begs leave to submit respectfully the following resolutions:

1. The Conference welcomes the opportunity to renew its pledge of loyalty to the Holy Father Pope Pius XI., and offers its thanks to His Holiness for the paternal blessing bestowed upon our Eighth Annual Meeting.

2. The Conference wishes also to express its appreciation of the very encouraging communications received from the Most Reverend Fathers General of the three branches of our Order of St. Francis. They will, we are sure, commend those in charge of the Franciscan Educational Conference for selecting "Ascetical Theology" as the topic for the Conference held this year when the world is commemorating the seven hundredth anniversary of the death of St. Francis.

3. We owe a debt of gratitude to the Very Reverend Provincial Superiors of the Friars in the United States and Canada for their whole-hearted co-operation with the work of the Franciscan Educational Conference. We ask them to continue to send annually the quota of representatives requested by those responsible for the success of this movement.

4. The Conference is unanimous in its praise of the hospitality offered the visiting Friars at Mt. St. Francis College, and offers a vote of cordial thanks to the Very Rev. Paul Vollrath, O.M.C., Rector of Mt. St. Francis College, and his confrères for their many kindnesses.

5. We welcome the world-wide adoption of a Franciscan Feast. The Feast in honor of Christ the King of the World, celebrated for the first time this year, is a real Franciscan feast. It was the Subtle Doctor who ventured to assert that Christ would have become man, even if man had not sinned, contending that if man had not sinned, Christ would have come as the King in triumph.

6. The Friars note with joy the several evidences that seem to portend a rebirth of mysticism. They are grateful to the Holy Spirit for the opportunity to dispense to countless interior souls that for which they are hungering and thirsting. This was the special work of St. Francis and ought to be the task dearest to the hearts of his sons.

7. We wish to call attention to the fact that the Retreat Movement has now entered the United States to remain. All-year Retreat Houses have been opened in our country from the Atlantic to the Pacific. The Conference wishes to sound a note of warning that it would be fatal if the retreat movement should find us unprepared. It ought to be the ambition of every young Friar to prepare himself to do his part in the great spiritual movement.

8. The Conference endorses heartily the plan formed to make available in English translations the Franciscan classics edited by our Fathers at Quaracchi, and calls upon our Friars everywhere to conserve our priceless heritage of Franciscan spirituality.

9. The Friars second the efforts made by their Brethren everywhere to make this year's celebration in honor of the seven hundredth anniversary of the death of our Holy Father St. Francis worthy of the occasion in every respect. They are looking forward with keen interest to the Second National Third Order Convention to be held in New York on the 3rd, 4th, 5th and 6th of October of this year.



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